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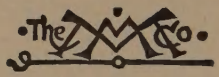

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THE CHRISTIAN DOCTRINE OF HEALTH

A HANDBOOK ON THE RELATION OF BODILY TO SPIRITUAL AND MORAL HEALTH

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BY

LILY DOUGALL

AUTHOR OF "PRO CHRISTO ET ECCLESIA"; JOINT-AUTHOR OF "CONCERNING PRAYER," "IMMORTALITY," "THE SPIRIT," ETC.

"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed, and walk?" MARK ii. 9.

". . . the wise physician understands the action of the mind or the spirit on the body, and uses it for the benefit of his patient." *British Medical Journal*, 9/5/1909.

". . . it is unquestionable that prayer, inspired by a living faith, is a force acting within the patient which places him in the most favourable condition for the stirring of the pool of hope that lies, still and hidden, it may be, in the depths of human nature." *British Medical Journal*, 18/6/1910.

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INTRODUCTION

Once upon the Atlantic a great ship, one of our passenger liners, stopped dead. Repairs had to be made. It was found that one small screw had dropped out of the steering gear. Had the great, complicated engines gone on with their work the ship would have gone out of her course. Yet the little screw was a mere nothing compared with the magnificent structure of costly machinery built high and broad in the centre of the great ship.

In a wood in Canada there stands a large tree growing sideways out of the ground, its symmetry lost, its stature stunted. The story goes that the grandfather of the present owner hung an old coat on it when it was a sapling and forgot it, and the coat, seen years after as a little rag in the great branches, had deflected the whole growth.

Compared with the grown tree, as with the ship, how insignificant was the source of the evil that perverted it! yet how disastrous! So in the Christian faith, what a man believes about its message concerning bodily health may seem insignificant in comparison with his beliefs about God in His relation to the soul of man; yet if his faith in this respect is mistaken, the ship of his faith may not steer a true course; the tree of Christian character and enterprise may grow one-sided and crippled. Lack of the truth on one minor point may spoil the symmetry of his life.

What is true of the individual is true of the Church. What Jesus taught about the salvation of men's bodies

may seem unimportant beside what He taught concerning the salvation of their immortal souls; but if the Church has neglected this teaching that neglect may be the cause of great perversion of thought.

Thus, even placing the subject of physical health on an inferior level of importance, we see that to neglect the teaching of our Lord on this matter must be disastrous. But in the following pages it is not admitted that the perfecting of any part of God's visible creation is unimportant, and it is argued that any attempt to separate the spiritual from the material and to live a merely spiritual life must end in spiritual lack.

THE CHRISTIAN DOCTRINE OF HEALTH

PART I

PROVIDENCE AND DISEASE

CHAPTER I

GOD'S WILL AND THE NATURE OF DIVINE POWER

ANALYSIS

A. Concerning the argument that because God is omnipotent everything that happens must be His will, the following questions may be raised :

1. The Calvinistic doctrine of the predestination of most men to wrong-doing and destruction was founded on this same unwillingness to believe that anything could happen in God's world contrary to His will. Do we to-day accept this doctrine ?

2. Pope's lines, "Whatever is, is right, etc.," quoted, and the sentiment examined.

3. If we cannot now think of all the sin of the world as God's will, can we still hold all that happens to be God's will except only the sins committed by God's free creatures ? In answering this, we must remember :

a. That much wrong-doing is the result of ignorance, but has the same bad physical results as the wrong-doing which is conscious and deliberate.

b. That the worst wrong is often done in mistake for right.

c. That these facts make it impossible to draw any line between conscious and deliberate sin and sin committed in ignorance, and to ascribe to God's will the latter only.

It is, therefore, impossible to maintain a conception of God's omnipotence which pictures Him as controlling all the events of history as we control the movements of pawns on a chessboard, unless we make Him responsible for sin.

B. God's power in the world is best symbolized by the power of life, which can transmute inanimate matter by orderly processes into

the beauty of tree and flower, into the motion and intelligence of birds and beasts, and into the efficiency of the human brain.

C. Contemplating history in the light of this idea of God's power, we recognize many events which cannot be considered as proceeding from God or exemplifying His will.

Instances of such events from ancient and modern history.

D. The idea that sickness or disease is not, in certain cases, the result of wrong-doing rests on a conception of the individual life as more isolated than facts show it to be; the individual often suffers as a result of the wrong-doing of forgotten generations.

E. We do not know enough about the limits God sets to His power to affirm positively of any human experience that it is God's will, unless we can be certain that it is wholly good.

THE CHRISTIAN DOCTRINE OF HEALTH

CHAPTER I

GOD'S WILL AND THE NATURE OF DIVINE POWER

A. We are constantly told that because God is omnipotent, everything that takes place in the universe must be according to His Will. Concerning this it would be well that each of us should ask himself several questions.

1. The Calvinistic doctrine that God had ordained that the majority of men should remain wicked and unrepentant in this life and therefore in the next,* arose entirely from the desire to uphold the foregoing view of God's sovereignty. It was a fact that the majority of men were unrepentant; God was sovereign in His world; therefore their hardened condition must be His will. Are we prepared to accept this argument to-day?

2. Pope in his *Essay on Man* utters a sentiment which he evidently does not expect to be challenged when he writes:

> All nature is but art, unknown to thee;
> All chance, direction, which thou canst not see;
> All discord, harmony not understood;
> All partial evil, universal good;
> And, spite of pride, in every reason's spite,
> One truth is clear, Whatever is, is right.

Do we accept this?

* A doctrine found in Jewish Apocalyptic, and reaffirmed by St. Augustine.

3. If we refuse to admit that the sin of wicked men and all the wrong-doing—e.g., all the vice and superstition and cruel fanaticism—of the world are God's will, can we still hold that all the other events of the world are arranged according to His will except those sins which we think are done by God's free creatures? In answering this question we must bear in mind that:

a. A great part of the wrong-doing in heathen countries and in slums is obviously done in entire ignorance, while at the same time it produces exactly the same bad physical results as does sin that is conscious and deliberate.

b. And again that the worst wrong-doing is often done in mistake for goodness. "He that killeth you will think that he doeth God service."

c. Looking at these facts of life candidly, can we draw any line between sin and the awful and far-reaching effects of wrong living and wrong thinking? Can we possibly attribute to God's will all the evil in the world that is not conscious and deliberate sin?

Concluding that we cannot do this, are we not driven to believe that there is a fallacy in that conception of God's omnipotence which represents Him as controlling all the events of history, public and private, as we control the movements of pawns on a chess-board?

B. We should do well to consider very carefully whether God's power in the world is not best symbolized by the power of life which can take inanimate matter and turn it by orderly processes into what is beautiful and glorious in tree and flower, into the beauty and motion and intelligence and affection of birds and beasts, and even into the efficiency of the human brain. The more we contemplate this power of life, the more we shall realize that

it is very closely akin to all that is taught us in inspired writings concerning the power of God. Think of the barren winter landscape, of the fierce spring winds which sweep over it, of thunder and lightning and bursts of rain, and think how, in the midst of all that seems hard and lifeless and mechanical the force of life pushes by orderly processes in seed and bud, until the whole world is covered with flower and fruit. Think of the beginnings of animal life upon the world, so minute, so tender. Think again of such tremendous mechanical forces as, for example, the water-courses of North America; how tremendously more powerful they appear than the beginnings of life. Then see how, by orderly processes, the power of life has moved from stage to stage, until now the intelligence of man harnesses the force of Niagara to grind his corn and weave his cloth and make his boots and shoes. Consider, in this connection, such a wonderful text as that of St. Paul's—"The weakness of God is stronger than men." The idea that he is trying to express appears to be the same as our Lord's idea of the leaven that spreads so silently and gently, or of the power of the tiny seed to produce the tree.

C. If we look at history in the light of this idea of God's power, if we regard all those things which have been working for the Kingdom from what the New Testament calls " the foundation of the world " as the power of God, and believe what our Lord said—that the working of the Kingdom in the world is like the growth of the seed, or like leaven in flour, we must see clearly that history is full of events which cannot be characterized as proceeding from the power of God, or as exemplifying the will of God upon earth. Let us take as examples:

1. All the disasters that happened to the Hebrew people because their rulers from time to time refused to listen to the good advice of the prophets of God.

2. All the historical events that resulted from the assumption by the Christian Church of the military power and the right to persecute.

3. All the historic events that have resulted from the unchristian conception of government conceived and organized by Frederick the Great of Prussia.

These events, and many others, retarded, and did not advance, the Kingdom. Can we therefore consider them to have taken place by the will of God?

D. If we admit that God gives man freedom to do wrong as well as to do right, and that the wrong-doing is not according to His will, there is no further philosophical difficulty in admitting that the results of that wrong-doing are not His will; and our diseases, if we take them back to their first cause, belong to this class of events. While it may be true that certain forms of disease are not the result of any sin in the immediate family in which they occur, scientific research shows more and more clearly that they are all the result of wrong living and wrong thinking in the human family. No individual and no family exists in isolation. We are all bound up together in the bundle of life.

E. It will thus be seen that we do not know enough about God's power to say dogmatically of any human experience that it is God's will. We cannot solve the problem of evil, but the worst possible solution of it that we can propose is the attribution of all our disasters and afflictions to God's providence. It is more in accordance with the facts as we know them to think of God's sovereignty as allowing the power of evil a limited province, rather than as directing it, and to think of His power as working continually and by orderly processes to overcome evil with good.

CHAPTER II

GOD'S WILL IN SICKNESS

ANALYSIS

A. What may we know to be God's will in sickness? If we may not dogmatically assert any illness to be God's will, is there nothing in regard to it of which we can be assured?

B. *Answer.* 1. We may be assured that it is always according to the will of God that we should exercise:

a. Fortitude and patience in unavoidable suffering.

b. Courage and perseverance in striving to regain efficiency of life for ourselves or for others.

c. Gratitude to God for all that we have of health, and for health in doctor, nurse and friends.

d. Love toward God, manifested in love of all that is good in things and people.

e. Faith to believe that God is Love and the giver of every good gift.

2. We may all know that, in whatever situation of life we find ourselves, God offers to us His friendship and His power to be applied to our own circumstances as we are able to receive and utilize it. This is supported by the following considerations:

a. As regards moral health, the idea is familiar that we can at any time take the power from God to do right, although we sometimes fail to do so.

b. This suggests that our physical limitations may not, any more than our moral limitations, be of God's fixing, and that He is always offering us power to overcome and transcend our imperfections.

C. In many cases of illness, leisure is imposed, and while the necessity to think and to seek to transcend imperfect conditions is always present, it would seem to be God's will that such sick persons should be especially forward in the enterprise of discovering what riches of Divine power lie open to human faith.

CHAPTER II

GOD'S WILL IN SICKNESS

A. We have seen that we cannot dogmatically assert of any given sickness that it is God's will; and that the strong presumption, that has become a conviction in many minds, is that sickness is never God's will, but is part of that evil from which His Holy Spirit is always striving to deliver us. Yet, because we are part of imperfect humanity, many of us are at times ill, and we all have friends who are ill. Is there, then, while the sickness lasts, some way in which the patient can discover the will of God for him and act in conformity to it?

B. *Answer.*

1. We may be assured that those dispositions in man which have eternal quality are always God's will, and that while the exercise of these in sickness is very difficult, it is on that account the more enterprising and courageous to exercise them, and therefore the more pleasing to God. Fortitude, courage, gratitude, and love are the sacrifices we must offer to God, not only in health but in sickness. As applied in sickness they are:

a. Fortitude and patience to endure without complaint and with sweetness of temper whatever pain and suffering we may not avoid:

b. Courage and perseverance in doing all we can to regain efficiency of life for ourselves and to help other sick people to regain it:

c. Gratitude, prompting us to thank God constantly for all that we have of health; in many cases even of

great suffering there is a great degree of health, especially of the brain, which makes this mortal life of value. We must also be grateful for health in doctor, nurse and friends, without which the life of the sick would be unendurable:

d. Love. We may love God by loving all that is beautiful and true and good in things and people as a manifestation of His Spirit—especially may we love this manifestation of Him in the affection and intelligence of our friends. But we must also love our friends and neighbours as individuals, for themselves; this is especially pleasing to God:

e. Faith, to believe that God is love and the author of every grace that we or others may exercise; the giver also of every good gift, of all small pleasures and comforts which help us to endure suffering.

2. We may all know that in sickness, as in every other circumstance of life, God offers to us His friendship, tender and intimate, and the use of His power in so far as we are able to assimilate it and apply it to our own situation.

This may be shown by several considerations:

a. We are all taught to be familiar with this idea with regard to our moral health, and we believe that, however difficult it may be for us to do what we think right, we can always claim God's power to enable us to do it.

b. This suggests that when we find ourselves limited and confined in other aspects of life, our limitations may not be of God's fixing. In any case the presumption is strengthened that God is always offering us power to overcome and transcend all imperfections—moral and physical.

C. We have now enumerated what things in sickness may be certainly known to be God's will, because we believe these same things to be God's will for us in every situation in life; and further, we have suggested what things may be presumed to be His will. There is, however, a vocation to which it would seem that God must call all Christian people when they are for any time sick. Their own suffering, and the sympathy it ought to arouse in them for others who suffer from weakness and monotony and pain, should cause them to turn with a special joy and hope to the contemplation of God's power to heal the body, as evinced in the Gospel and in many other religious records, and they should be especially forward in discovering what riches of Divine power He opens to human faith in this aspect of life. They should feel that to them is given all the light of the age in which they live, in the accumulation of human knowledge on this subject. To them is also given time to meditate upon the power and love of God and to pray for grace and wisdom to bring together and co-ordinate all that is true, both in what we call scientific medical knowledge and in what we call Divine revelation. As they realize this harmony they should apply it, asking God to bring the body into subjection to His own will to bring about health.

CHAPTER III

TRADITIONAL TEACHING AS TO DISEASE

ANALYSIS

A. The traditional Christian teaching with regard to disease, from the Apostolic age till the present, has been that disease, like other misfortunes, is in a special sense the will of God.

1. It is used by God as a scourge to punish the wicked and to purge the good. This teaching pervades the Old Testament, and is traceable in:

a. *The Book of Common Prayer.*

b. Our legal phraseology, where the term 'Act of God' always signifies some inevitable disaster.

c. Many popular hymns, e.g. 'Thy will be done,' in which there is no suggestion that God's will can be other than our misery.

2. It in some sense expiates the sin of the world. In which connection consider:

a. St. Paul's expression, "I fill up that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. i. 24).

b. The biographies of the saints, which exhibit great bodily sufferings as necessary to special sanctity.

c. The common notion that self-sacrifice—an essential of life and progress—is necessarily something distressing and painful.

d. The phraseology which refers to sickness and other common misfortunes as 'the Christian's Cross.'

B. As opposed to this tradition it is well to consider:

1. That we have already discarded some long-cherished religious traditions: e.g.

a. For some centuries to be dirty was considered a mark of sanctity.

b. The kind of penitential practice which culminated in the Order of Flagellants was for many centuries held to be especially pleasing to God.

c. The doctrine that marriage and parenthood was a life less

holy than celibacy held almost complete sway in Christendom till the Reformation.

2. That our Lord gave a special warning against accepting religious tradition that would not bear the test of our highest enlightenment:

a. As regards moral tradition, in the Sermon on the Mount.

b. As regards ritual tradition, in Matt. xv. 1-20 and Mark vii. 1-23.

c. As regards the tradition that misfortunes come as God's punishment for evil-doing (Luke xiii. 4; John ix. 2-3; Matt. v. 45).

3. That if we admit that disease is sometimes God's will, we have no adequate criterion by which to decide when it is a good and when a bad thing. This is disastrous, because:

a. The soul cannot whole-heartedly strive to throw off its bodily disorders as evil;

b. Nor can it unreservedly accept them as a divine chastisement.

Therefore the only real repose of mind is found either in believing that sickness always represents God's will, or that it is always opposed to His will.

4. A more accurate analysis of what our Lord meant by 'taking up the cross' would show:

a. That it was to be voluntary, which suffering from disease is not.

b. That it was in connection with bearing witness for God in the world, so that it properly applies to all hardships and persecution provoked by the missionary attitude and effort.

5. The spiritual progress possible in illness could be equalled or surpassed in the activities of a healthy consecrated life.

6. Further, it is evident that to lie sick, demanding the strength of able-bodied people in attendance, is diametrically opposed to the life of healthy, world-saving activities to which the Christian is called.

C. The word 'sacrifice' originally and properly means 'something offered to God.'

1. Hence it was originally connected quite as often with festivity as with suffering.

2. The sacrifice which everywhere advances life is, as a fact, connected much more with joy than with suffering.

All service when offered to God and performed for man is in the highest Christian sense sacrifice, and includes all the true joys of life while only incidentally involving pain.

3. The sacrifice of pain is essential to the salvation of the world only when, like Christ, we suffer wrong patiently rather than transgress the law of love.

CHAPTER III

TRADITIONAL TEACHING AS TO DISEASE

A. The main trend of traditional Christian teaching from the end of the first, or what may be called the Apostolic, age of the Church to the present time, has been that disease and all other misfortunes are more especially the will of God. This is in flagrant contradiction to the teaching of the Gospels, in which God is clearly portrayed as a Father who cherishes His children, as nature in its beneficent aspect cherishes the birds and flowers, and who makes their physical as well as their moral welfare His especial care. Both the Protestant and Catholic view of spiritual healing has been that it has only taken place as a sign or mark of some extraordinary degree of holiness in the healer—the Protestant limiting such miracles of healing to the Apostolic age, the Catholic admitting their survival, but only as rare instances of man's spiritual favour with the Almighty. The tradition common to both has long been that disease, like other misfortunes, is for the most part God's will, and—

1. Is used by God as a scourge to punish the wicked. This doctrine is evidently taken over from the Old Testament, in which numerous instances occur of plagues, or individual diseases being thus interpreted.

Christian tradition has also accepted the doctrine found in the later Old Testament books, that God's scourge of disease may be used, not only in anger, but also to scourge the good to greater goodness. Now, as evidence of the mixture of both these ideas in our Christian tradition, we may examine—

a. *The Book of Common Prayer,* and particularly the Service for the Visitation of the Sick, and the first Prayer in the Communion of the Sick.

b. The meaning of the common legal formula 'Act of God,' which is defined as including "every loss by *force majeure* in which human agency, by act or negligence, has had no part." The definition given of *force majeure* is, "superior or irresistible force; chiefly used in law as equivalent, or nearly so, to Act of God, or inevitable accident." This implies an underlying belief that every signal affliction comes specially from God.

It is clear that the Mediæval Church, which was largely responsible for the coinage of such legal formulæ, would naturally acquiesce in or teach the popular inference that disease which suddenly and mysteriously strikes down the strong everywhere was an especial evidence of God's dealing with man.

c. Very modern and even Protestant thought on this subject as exemplified in such popular hymns as that beginning, " My God, my Father, while I stray," with the refrain " Thy will be done," in which there is no suggestion from beginning to end that God could will other than our misery. The whole of this hymn is worth study, as it is quite obvious that the idea that all the joys and comforts of life come to us by the will of God has never occurred to the writer. Some of the verses are omitted from many hymn books, as for example this, which is left out of *Hymns Ancient and Modern*—

> Should pining sickness waste away
> My life in premature decay,
> My God, I still would strive to say
> Thy will be done.

2. Tradition also states that disease is used by God, and to be embraced by man, as in some sense expiating the sin of the world:

a. St. Paul's expression, "filling up the sufferings of Christ," is often quoted without special reference to the particular kind of suffering to which he was referring, the phrase being stretched to cover all of the afflictions of the pious.

b. At the time that all the first stories of the canonized Christian saints were written by themselves and others, great bodily suffering was regarded as necessary to special sanctity; the consequence was that any diseases from which they suffered were emphasized, and the extraordinary physical vitality which most of them really displayed in their labour and endurance was quite passed over.

c. At the period in which there was in the Church a real idolatry of suffering, the physical sufferings of Christ being worshipped rather than any attribute of His risen life, the word 'sacrifice' took on an unnecessarily painful association, so that the self-sacrifice that is essential to all life, and especially to religious life, was assumed to be painful and became associated even with bodily infirmities.

d. In this connection we must also note the traditional phraseology which refers to sickness, as well as other misfortunes, as 'the Christian's Cross.'

B. In attempting to meet this traditional view of disease we are bound to consider its value carefully and respectfully. There is nearly always something true in a traditional view, as well as something false, though this is not always the case. On the other side we submit the following considerations:

1. We find in examining the history of Christian Europe that some traditions that were long held very generally, have been discarded as wholly false, e.g.:

a. For a long time it would have been considered most unseemly for a person who aspired to a holy life to be meticulously clean. To be dirty, as proving neglect of the body, was considered necessary to sanctity.

b. Penitential practices injurious to the physical frame—the sort of thing which culminated in the Order of Flagellants—were for many Christian centuries, by almost every religious person in Europe, supposed to be especially pleasing to God.

c. The doctrine that marriage and parenthood was a way of serving God inferior to that of the celibate life was carried into Christianity from certain pre-Christian cults—e.g., Buddhism, the cult of Isis, the cult of Vesta —till it gradually obtained complete sway in Western Europe.

2. We must consider also that our Lord's ministry was a continual protest against the unquestioning acceptance of the religious tradition of His day. He urged men to bring to this tradition the test of humble spiritual insight and a heart filled with love to God and man:

a. In the Sermon on the Mount recorded by Matthew, and in many of the equivalent sayings in Luke, we see clearly how our Lord challenged a long moral tradition. How deep and how strong this moral tradition was is shown by the fact that a great deal of it survives in Christendom to-day. E.g., in the late war the call for reprisals after Zeppelin raids was the assertion that " an eye for an eye and a tooth for a tooth " had Christian sanction, and in fact the greater part of the arguments for war are founded by the religious on the same Jewish tradition. Yet there can be no question that the whole moral tradition which groups itself round such a conception of right was entirely condemned by our Lord.

b. Our Lord also condemned ritual tradition, as, for example, in Matt. xv. 1-20 and Mark vii. 1-23, where even the innocent practice of washing the hands before meat was treated by Him as negligible, because the pious of His day mistook the symbol for the thing symbolized, which is the constant danger of ritual practice.

c. Our Lord also challenged the time-honoured tradition that the misfortunes of men are God's punishment for evil-doing: "Those eighteen on whom the tower in Siloam fell, were they sinners above all men that dwelt in Jerusalem?" (Luke xiii. 4), "Neither hath this man sinned nor his parents," etc. (John ix. 2-3), "He maketh his sun to rise on the evil and on the good," etc. (Matt. v. 45).

3. If we accept the general religious tradition that disease when it befalls man is God's will and beneficial for the patient and therefore for the world, we may, of course also believe that it is very frequently God's will to prevent or cure disease, but we cannot discover any test by which we may know when disease is and when it is not God's will, and therefore we cannot formulate any intelligent doctrine as to when we are to think of it as a good thing, and when we are to think of it as bad. This is disastrous to the religious life, because:

a. The soul that suspects its bodily disorder to be God's will can never exercise complete faith and vigour in throwing it off.

b. Nor can the soul that suspects the disorder to be one that God wills to heal if the right faith be exercised have that same complete satisfaction in its acceptance as a Divine chastisement or purge which the mediæval saints experienced.

This divided state of mind is unhappily so common that we do not realize its disintegrating effects upon the spir-

itual life. Candid investigation will show that real repose of mind can only be found either in the old belief that sickness always represents God's will and is beneficial, or else in the belief that ill-health always represents disorder in God's creation, and is therefore always in opposition to His will.

4. With regard to the common practice of including in 'the Christian's Cross' all suffering caused by ill-health, it is important to note that when our Lord speaks of taking up the cross He refers to suffering of a definite kind.

a. It was to be voluntary—which suffering from disease is not, although the cheerful acceptance of unavoidable suffering by disease must be voluntary. The fact that disease is not voluntary makes it difficult to bring the suffering of disease within the idea suggested by the words, "Let him take up," etc.

b. It was in connection with bearing witness for God in the world that the cross was foretold. The command is not merely to take up the cross, but to take it up in following Jesus. Hence it must properly apply primarily to all hardships provoked by discipleship, e.g., in withdrawing from lucrative or influential positions because they involve unchristian behaviour, in adhering to unpopular principles, and in missionary effort of all kinds.

5. The fact that men and women sometimes during an illness achieve progress in the spiritual life—spiritual enlightenment and a transvaluation of all things—cannot be denied; but this is due to the work of the Spirit in the heart and the co-operation of the sick person with the Spirit in meditation and faith. If in health due time had been given to meditation, and the true cross involved in sharing with Christ the suffering of the world had been accepted by sympathy, we may believe the same, or even

greater, enlightenment and spiritual progress would have been experienced.

6. Physical diseases, however, as accepted by the great majority of Christians, have no feature in common with the bearing of the cross. The fortitude and patience displayed are not greater than the degree of these virtues common to good pagans and good agnostics; while to lie in a sick chamber, absorbing the time and strength of other able-bodied people, and at great financial expense, appears to be a phase of life especially opposed to those world-saving activities which urgently demand the health and the means of all well-disposed persons. This may be proved by asking any large number of people to do some active service for the Kingdom; it will be found that the greater number are not physically fit, or have their energies and means absorbed by those not physically fit.

C. The original meaning of the word 'sacrifice' was simply, something made sacred by being offered on an altar; but two notions have long been prevalent which have corrupted the meaning of the word. One is that God values our offerings only according to their cost in our suffering; and the other, that such suffering or loss is a good investment, always procuring for the soul something much more desirable later on. Thus we see how the term became debased until it is the favourite cry of every 'cheap jack' in the land. Let this natural and gradual but appalling degradation of the term sink deeply into our minds. While the earliest meaning of the word was " something that a worshipper brought as a gift to his god," yesterday, in the market-place, I heard a leering, cunning man shouting that he was ready to make " immense sacrifices " and sell certain worthless watches at half-a-crown each!

1. Originally it was quite as often connected with festivity as with suffering. If we go back to primitive times, to the ideas of people quite ill-instructed and ill-developed

in many ways, we find that their idea of an offering to God was very often entirely joyful; it was the common meal that they offered, and afterwards rejoicingly ate, believing that God shared their joy.

2. The sacrifice which advances life everywhere is connected much more with joy than with suffering, e.g., the sacrifice involved in (*a*) the bringing forth and the rearing of young in all the animal kingdom and in humanity; (*b*) the devotion of lovers; (*c*) the devotion of friends; (*d*) the devotion of child to parent, or (*e*) of citizens to the common weal. All service when offered to God and performed for man is in the highest Christian sense sacrifice. Such sacrifice includes all the true joy of life, while it but incidentally involves the "cross" and the "shame" which for that "joy" are cheerfully "endured" and inevitably "despised."

3. The sacrifice of pain is necessary for the saving of the world when we are called, like Christ, to suffer wrong to the utmost in patience and love as a witness to our faith in a God of love. Because faith in God as Love can alone save the world, such witness is the means of its salvation.

CHAPTER IV

OUR LORD'S TEACHING

ANALYSIS

A. Jesus Christ emphasized both the individuality of every human being and his intimate relation to other human beings in the body corporate.

1. We see Him regarding towns and cities as capable of corporate sin, as in:

a. The woes uttered against Chorazin and Bethsaida, etc., and in the Lament over Jerusalem.

b. The instructions to disciples to shake the dust from their feet, as a testimony against towns that refused to receive them.

2. The fact that Jesus speaks of whole communities, which must always contain innocent children and animals, as suffering for their sin, strongly suggests that He did not regard the evil results of sin as the will of God.

That He conceived the innocent as suffering for and with the guilty is proved by:

"Think ye that these Galilaeans were sinners above all men? . . . but I say unto you, Except ye repent, ye shall all likewise perish" (Luke xiii. 2).

"It shall be more tolerable for Tyre and Sidon . . . than for you" (Matt. xi. 22).

B. As our Lord conceives the results of sin to fall on all the members of the sinning community, so He preaches a way of escape into a God-ordered community, many of whose benefits will be shared alike by all, though others must be in proportion to individual capacity and attainment. Health of soul and of body are benefits which all those who enter the Kingdom may equally share.

C. The call to the Kingdom is a call to come out of the common order of the world into a Divine order, in which new duties are binding, and hence new sins become manifest, while new powers and privileges are offered to mankind. The ardent moral and spiritual life that is born within those who enter the Kingdom and live by

the Spirit directly affects bodily conditions: the individual not only realizes physical health for himself, but is able to impart the gift to his neighbours.

D. Thus we see that the power to overcome disease by health is not only one of the privileges of the Kingdom, but one upon which our Lord laid great emphasis:

a. By giving many of the precious hours of His short ministry to the healing of individual diseases.

b. By bidding His missionaries not only to preach the Kingdom, but to heal disorders of body and mind, although they were to hasten and not to spend time in ordinary salutations by the way.

c. By associating recovery from disease with forgiveness of sins, reformation of life and missionary zeal (Mark ii. 5-12; John v. 14).

d. By pointing to His works of physical healing in proof of His Divine vocation.

E. Our Lord's emphasis on the healing of disease is plainly reflected in the belief and practice of the early Church. (See the verses added to Mark's Gospel [Mark xvi. 9-20], many passages in the Acts of the Apostles, and St. Paul's reflection on the disorders attending the Supper in the Corinthian Church [I. Cor. xi. 30].)

CHAPTER IV

OUR LORD'S TEACHING

A. In the first place we must notice that, although our Lord laid great emphasis upon the value of each individual soul, and expressed in the strongest possible language the care of the Father for each individual soul, yet He also emphasized more strongly the truth that each human being is bound up with others in the common life, that, both for good and evil, we rejoice and suffer, for, and with, and because of, our fellows.

1. We see, for example, that our Lord regarded towns and cities as capable of sin. Twenty or thirty years ago this was a very puzzling idea to religious people, because innocence or guilt was thought of as a purely individual matter—that is, what was called innocence or guilt, right or wrong conduct, was limited to the sphere in which they pertain only to the individual soul. The limiting of guilt to an individual is a modern idea; for in the earliest times, as we know, it is almost true to say guilt was limited to the community; at any rate, guilt was primarily tribal or national, and the individual was regarded as partaking of the corporate rightness or wrongness. Modern psychology has reminded us that this ancient idea contained a large element of truth which needs to be added to our belief in individual responsibility. There is a sense in which a mob or crowd shows evidences of corporate mind and action for which no one of its individual members is responsible; and a community, town, or nation, which has a tradition common to each of the members, shows a more definite and permanent power of common thought and action, in which, as in the case of a mob, each individual has

so small a share of responsibility that the action of the whole can in no sense be called his action, even though he entirely concurs in it, because his concurrence is so largely the result of his environment. The fact that he concurs in a wicked corporate action—e.g., unjust war—makes him partaker of the sin, while his concurrence is practically forced upon him by his environment.* Our Lord's recognition of corporate sin is seen in:

a. The woes uttered against Chorazin and Bethsaida, and in the Lament over Jerusalem (Matt. xi. 21, xxiii. 37).

b. The instructions to disciples to shake the dust of their feet against the towns which refused to receive them (Matt. x. 14-15; Mark vi. 11; Luke x. 10-11).

2. We are apt to find this idea of corporate sin still more puzzling when we think of the evil results of sin. Our Lord certainly speaks of whole communities suffering as the result of their sin, such communities as must always comprise children and dumb animals, which, as the author of the book of Jonah reminds us, cannot possibly deserve the general doom. This makes it highly improbable that our Lord attributed the evil results of sin to the will of the All-Father, Who, He teaches, exercises such tender, detailed and individual care for the physical as well as the spiritual welfare of His creation.

As our Gospels were edited at a time when the conception of God as wreaking vengeance on the wicked was generally accepted in the Church, it is remarkable that, if we collect all the sayings reported in the Gospels as our Lord's there is far more evidence that He regarded the results of sin as, like the sin, evil and opposed to God's Will, than that he attributed to God the meting out of these as punishments. What is quite clear from the Gospels is that He regarded sin, corporate as well as individual,

* On the idea of corporate personality, see Prof. Macdougall's *Psychology*, pp. 228-51, and the same writer's *Introduction to Social Psychology*.

as a cause effecting destructive results, that He did not attempt to explain the origin of this evil, but was wholly absorbed in offering a way of escape. As evidence that He regarded the individual as liable to the results of corporate sin, we may consider:

"Think ye that these Galilaeans were sinners above all men? . . . Except ye repent, ye shall all likewise perish" (Luke xiii. 2).

"It shall be more tolerable for Tyre and Sidon in the day of judgment than for you"—(Chorazin and Bethsaida) (Matt. xi. 20-24).

B. We see that just as the evils brought about by sin, picturesquely represented in the Gospels as the awards of some dramatic judgment scene, are said by our Lord to fall upon *all* the members of a community, so He offers, as a way of escape, entrance into a God-ordered community whose benefits are to be shared by all its members. In the Kingdom or Reign or Realm of God each member has a share, and the Parable of the Labourers suggests that these benefits will not necessarily be shared according to individual attainment or merit. But both common sense and our Lord's teaching show us that there are other benefits which are the result of individual merit, and are therefore apportioned to that merit. The man with a high character cannot, in his enjoyment or in the sort of things he is able to enjoy, be on a level with the man of low character; but they may both share equally in the same common good. As in the common order of the world the Father causes His sun to shine equally upon the evil and the good, so in the order of the Kingdom which men may enter upon earth, there are benefits which the least and the greatest shall share alike.

We remember that when John the Baptist sent to our Lord to ask if He was the Messiah, the list of activities which our Lord gave as proof of His Messiahship evidently in the mind of the Evangelist exemplifies the com-

mon privileges of the Messianic Kingdom, which he always taught his hearers to associate with the Kingdom of God. Again, in the face of our Lord's oft-repeated assurance that what men truly ask, or ask in true prayer, or ask in the prayer of faith (these expressions seem synonymous), they receive, we are bound to believe that the benefits asked for in what we call "the Lord's Prayer" are the privileges of all the children of the Kingdom. For them the Kingdom is come, the Father's will is done, they are given daily bread and the forgiveness of sin, and the power to forgive the sin of others, and thus to avoid all the temptations which material want, or lack of perfect love to man and fear of God, or lack of faith in God's reign, inevitably brings about. Then we have the more explicit teaching of Jesus as to the benefits of the Kingdom in the incident in which certain of the Jews are shown to have ascribed His healing of the sick to what is now commonly called "black magic." Our Lord plainly says that no man can heal diseases except by the power of God, and adds, "If I by the finger of God cast out demons (the immediate illustration was the healing of a dumb man), then has the Kingdom of God reached you already."

We thus see that both health for the soul (as exemplified in the power to forgive those who wrong us and in the power to repose in God for all our needs) and health for the body (as exemplified in the healing works of our Lord) may be taken as benefits of the Kingdom which the least and the greatest of those who enter it may equally share. They are gifts to the children of the Kingdom as a corporate whole.*

C. The call to the Kingdom is a call to come out of the common world order into a new Divine order, in which new duties are binding, and hence new sins become manifest and new powers and privileges are offered to mankind. The Kingdom is not a refuge from the results of

* Cf *The Practice of Christianity*, pp. 245-6.

sin, except in so far as that men by entering it are raised into a goodness generating beneficial results which not only act as antidotes to evil but are themselves generative of further good. Entrance into the Kingdom is such a coming into contact with the Spirit of God that the fruits of the Spirit—love, joy, etc.—well up in the heart and are manifested in the life. This joyful and ardent condition of the inner life has its effect upon bodily conditions. The child of the Kingdom has within himself a source of health that those who do not possess the love, joy, peace, etc., of the Spirit have not; but it at once becomes incumbent upon the fortunate member of the Kingdom to impart his gifts to his neighbours who have need of them, and, as he does so, the power of God works in him to make his work for others fruitful.

D. Thus we see that the power to overcome disease by health is one of the privileges of the Kingdom, and one upon which our Lord laid great emphasis. This emphasis is exemplified by:

a. The fact that He gave much time during the exceedingly short term of His ministry to healing diseases.

b. When He sent His followers—first twelve, then seventy—out to preach the Kingdom, although He told them so to hasten that they must not spend time in ordinary salutations by the way, He still told them to heal the diseases of the people.

c. Our Lord associated the healing of bodily disease with forgiveness of sins, reformation of life, and missionary zeal—e.g., in the healing of the paralytic man (Mark ii. 5-12), and in the words of Jesus to an impotent man cured by the Pool of Bethesda.

d. When asked for the proofs of His Divine vocation He always pointed to His works of physical healing along with His preaching and teaching.

E. The emphasis our Lord gave to the healing of disease is clearly reflected in the belief of the early Church, seen in such a passage as the verses added to the Gospel of St. Mark, and in many passages in the Acts of the Apostles, and in St. Paul's reproach to the Corinthians concerning their unworthy participation in the Eucharist (1 Cor. xi. 30).

CHAPTER V

THE TRADITIONAL VIEW OF THE HEALING MIRACLES

ANALYSIS

A. The traditional view of our Lord's miracles of healing has been that, although disease was inflicted by God and salutary, yet certain cases were arbitrarily cured. It has been held:

1. That they were signs to manifest the power of Jesus and to attest His divinity.

2. That they were actions of divine power attacking the patient, as it were, from without.

3. That Jesus performed them as God, not as man, and hence we may not hope to copy Him in this particular.

4. That the saints of the Apostolic Age were, nevertheless, endowed with His miraculous gifts of healing, such endowment, however, in the Protestant view ceasing with that age.

B. Objections to this view:

1. Jesus never declined to heal on the ground that disease was for the sufferer's spiritual welfare.

2. Had Jesus viewed disease as the visitation of God, He could not have cured it in order to prove His own power without explaining the apparent discrepancy between God's will and His own actions.

3. Jesus attributed disease to the power of Satan.

4. And He attributed His cures to the sufferer's faith, and declared He could not heal in its absence.

5. If our Lord's power of healing transcended any possible human power, it is natural to suppose that His goodness and wisdom were also beyond human power to imitate; while if He accepted human limitations, and manifested only such moral and physical qualities as we ought to manifest, we are urged on to ever higher achievement.

C. It has been assumed that, disease being a mark of sanctity, the gift of healing does not imply health in the healer, and that it is unfitting to ascribe perfect physical health to our Lord, or to recognize that the greatest saints had extraordinary vitality.

Yet there is evidence of the latter fact, while the early Church certainly recognized extraordinary health as the privilege of the healer.

1. Compare Luke x. 19 and the Appendix to Mark.

2. St. Paul's ' thorn in the flesh,' dogmatically interpreted to support the more melancholy view, has obliterated in the mind of the Church all the evidence as to the abounding vitality of the Apostles, not excepting St. Paul himself (Acts xiv. 19-20, xxviii. 4-6, etc.).

D. *a.* If the coming Kingdom as preached by Jesus was to include physical health as one of its manifestations, and if that Kingdom was to be realized when men sought it as the supreme good, we cannot thus seek it without aspiring to the health needed for both mental efficiency and corporate morality.

b. Nor can we, in seeking health, ignore our Lord's teaching that disposition of man's spirit, which He called ' faith,' is the condition of health and the antidote to disease.

CHAPTER V

THE TRADITIONAL VIEW OF THE HEALING MIRACLES

A. The traditional view of our Lord's miracles of healing long held by the majority of the members of the Christian Church has been that, although disease was inflicted by God and salutary, yet in certain cases cures were arbitarily wrought by miracle; that these miracles of our Lord were:

1. Signs to manifest His power and attest His Divinity.

2. Actions of what might be called Divine *force majeure* that, as it were, attacked the patient from without.

3. That Jesus performed these miracles not as man but as God; therefore that men may not hope to approach to His likeness in this particular, though they must make every effort to approach His likeness in moral character.

4. That Jesus, however, gave to His Apostles, and to certain other extraordinarily saintly persons, His own miraculous power over disease.

B. The objections to this traditional view are very grave, and ought to receive full consideration.

1. If Jesus had held the belief that physical disease is often good for the soul, it is incredible that the onlookers should have received the impression that He never hesitated to bestow the gift of health. The Gospels never represent Him as refusing to heal on the ground that health was not for the spiritual welfare of the patient; yet we have many detailed accounts of His conversations with

those He healed, and we have also statements that, in the case of crowds, not one person who came sick went away without healing.

2. If disease is the visitation of God, Jesus could not have removed it simply to show His own power. He would have appeared to His followers to have been over-riding God's will to His own advancement. Some explanation of the discrepancy would have been given. (See *Guild of Health Tract*, No. v.)

3. Our Lord distinctly attributed disease to an evil source. It was Satanic or demonic, and was an evidence of the power of the Kingdom of Satan (Matt. xii. 26 and parallel passages; Luke xiii. 16).

4. He distinctly attributed His cures to an inward disposition of the patient, which linked up the patient's soul to the power of God. He called this disposition faith, and where it was absent He declared that He had no power to heal (Mark vi. 5, etc.).

5. If our Lord performed His healing work in order to show that He could transcend human power, we may also assume, as the majority of believers have too often assumed, that His goodness and wisdom were of the same transcendent kind as His healing power, which man ought not to aspire to imitate. On the other hand, if we believe that He accepted human limitations and only manifested such powers of the Spirit as men ought to manifest, we are at once spurred on to ever higher spiritual achievement, and this ambition could not be injurious unless we are so ill taught as to suppose that human goodness and rational thought are not the requisites of spiritual achievement.

C. Health has not been a Christian ideal. It is a curious fact that the mediæval and modern religious mind has not commonly assumed that the gift of healing im-

plied health in the healer, but quite the reverse. Disease has been so long considered a mark of sanctity that the average religious person is quite shocked if the opinion is expressed that our Lord, being the ideal man, must have exemplified perfect health; and he is indignant if told that the greatest of the canonized saints exhibits extraordinary physical vitality.

Yet, with regard to the saints, it is certainly a fact that the average man could not possibly abuse his health as they abused theirs and undergo the same labours and live to anything like so great an age. (This subject is treated in *Soul and Body* by Rev. Dr. Percy Dearmer.)

There is, then, evidence that in their case strength of the spirit gave vitality to the body, although the asceticism of the age prevented the recognition of this fact. There is also certain evidence that the early Church recognized that extraordinary health was the privilege of the healer.

1. "I have given you the power of trampling down all the power of the enemy: nothing shall injure you" (Luke x. 19).

In the Appendix to St. Mark, "They will handle serpents; if they drink any deadly poison it will not hurt them."

2. Nor must we omit the fact that St. Paul's ambiguous passage about "the thorn in the flesh" has been so dogmatically interpreted and taken such hold of the imagination of the Church that it has been allowed to obliterate all the evidence in the Acts and Epistles of the extraordinary vitality evinced in the endurance and labours of the Apostles, not excepting St. Paul himself. (See Acts xiv. 19, 20, xxviii. 4-6; 2 Cor. xii. 12, etc.)

D. But if our Lord's Gospel to the world was the coming of a Kingdom, or perfect state, of which health was to be one of the manifestations; if this state was to

be brought about by God when men sought it as the supreme good (" Seek ye first "), we cannot obey the injunction to seek it without aspiring to the physical health which in Part II we shall see to be necessary for

a. mental efficiency,
b. corporate morality.

Nor can we, in seeking it, set aside our Lord's example and teaching, which show that some fundamental disposition of the spirit of man which He called "faith" is the condition of health and the most potent antidote to disease.

PART II

THE NATURE OF HEALTH—PHYSICAL, MORAL AND MENTAL

CHAPTER VI

WHAT IS HEALTH?

ANALYSIS

A. Description of the healthy person.

B. Analysis of the functions which make up the healthy body.

1. *a.* Soundness of nerve system.
   b. Efficiency of muscle.
   c. Efficiency of sensation.
2. Energy, i.e., alertness, (i) of body, and (ii) of brain, manifested in:
   a. Power to reason.
   b. Power to feel.
   c. Power to will.

C. Description of a healthy life.

D. Analysis of the healthy life:

1. Physical and moral duty performed to the older generation.
2. Ditto to the contemporary generation.
3. Ditto to the coming generation.
4. Strength of purpose.
5. Sense of vocation.

E. Citations from Scripture to show that good men in all generations have regarded health as a gift from God.

CHAPTER VI

WHAT IS HEALTH?

A. There is often some vagueness of mind as to what we mean by 'health' in man or woman or child. Some people point to extraordinary development of muscles or of digestive ability or to high spirits, and say " This is health; but it is not very desirable; it wars against spirit." A little reflection will show us that by ' health ' is meant the right unconscious working of all functions of body and brain in harmony with one another. The 'healthy' man or woman is comely, pleasant, with normal strength for a normal day's work, with little consciousness of the body except a normal pleasure in all its healthy activities. The body is alert, elastic; the mind alert and well balanced; the look frank, fearless and kindly.

B. 1. *a. Soundness of nerve system.* The nervous system of the human body is exceedingly complex. It is by the nerves that impressions from the outside world are conveyed to the brain, and the corresponding commands of the will conveyed from the brain to the muscles. A man of sound nerves does not receive exaggerated impressions, and reacts to impressions normally and serenely, i.e. he is not greatly afraid of one source of danger and indifferent to another. His physical passions and appetites are in right proportion to the rest of his life and under control.

b. Strong muscles. The healthy formation of muscles depends upon proper nourishment of the body by food, proper oxygenating of the blood by healthy breathing. Strong, sound muscles therefore *imply* good digestion and respiration, as also do sound nerves.

c. Efficiency of Sensation. The human body is set in the midst of innumerable things that are good for it, and innumerable things that are injurious. Quickness of touch, of taste, of smell, of hearing, are all necessary to health and are the product of health.

2. *Energy.*

A healthy man or woman has abounding energy—physical and mental.

i. Physically he is always ready for activity except when, having put forth a certain habitual degree of exertion, he requires a certain habitual degree of rest; but even then, when the call of need arises, he will not be exhausted by much greater labour.

ii. His brain will show energy and alertness in his readiness to understand ideas communicated to him, to weigh them with impartial reason, to act upon them with eagerness and enthusiasm when the verdict of reason is favourable.

This alertness of a brain of normal formation will be manifested in—

a. The *power to reason* whenever life evokes the reasoning power. However scant the experience, however little the knowledge, the man with a healthy, well-formed brain will be able to reflect upon and judge such data as his understanding really grasps.

b. The *power to feel* those things which are not physical—the power, for example, of feelings of love, compassion, sympathy, etc. Such feeling in a healthy person will be deep and persistent, but no one department of feeling will be excessive or unduly strong in proportion to others.

c. Will-power, that is, the power to act upon the decision of reason reinforced by healthy feeling. The

power to act promptly, to act persistently, and not to act in excess of what is required, is all evidence of health.

C. If we agree on the foregoing meaning of health we should probably all agree in thus describing a healthy human life. A healthy child is comely, well-proportioned and pleasant to deal with; it is not nervous or fretful; as it grows it becomes full of enterprise, often productive of what is called mischief. It is good-tempered, affectionate, fearless, frolicsome, rosy and happy. In youth such a life passes through a period of adolescence without developing morbid fancies or unbalanced or irrational activities. At this age the healthy boy or girl may begin to form a serious purpose and feel the force of some vocation. Such a one begins early to take some share of family responsibility, and early affections develop, forming the motive power for filial aid and brotherly helpfulness. The healthy young man or woman, having come of age, will, if not hindered by circumstances, naturally marry early with a healthy mate, and a family of at least five or six healthy children will be the natural result of such a marriage. In middle age the healthy parents will be even-tempered, easily moved to enjoyment in the children's pleasures, and firm of purpose to work for some well-balanced ideal for their good. If the health of the parents be abundant, the family will not bound the interests and energies of the father or mother. They will develop a father-heart or mother-heart toward all young things. The sense of vocation and serious purpose to do some good work in the world will now be felt even more strongly; thus enlarging and enlightening the mental atmosphere in which healthy children should grow. In age the healthy man or woman will serenely mature into a pleasant friend, a guide and helper of those whose experience is less. There will be no relapsing into personal helplessness, no undue demand on the attention of others; and while strength for labour will naturally decrease, a growing wisdom will make the

life still more valuable to the community. Death will not come with disease or suffering, but the passing of the spirit will cause the body to fall, as a leaf when summer is over.

D. 1. We thus see that a healthy life will begin with natural family affection and an easily developing sense of moral obligation, so that duty to parents will form a natural part of childhood and adolescence.

2. With years such affection will naturally spread from the family to neighbours and comrades. Awkward self-consciousness, fretfulness, touchiness, which are the diseases of the nerves, would not be manifest; and health, giving quickness of perception and persistency of feeling, would make the normal person a good comrade and neighbour. He would thus perform his duty to his own generation.

3. His children also will be healthy and well cared for. Thus he will perform his duty to the future generation.

4. His energy and alertness of brain and normal reasoning powers will give him strength of purpose.

5. We believe that it might be proved from investigation that the healthy youth has a natural sense of aptitude to some particular use in life, or inclination for some particular work, or sense of duty in some particular direction, all of which may be called the sense of vocation. Where this is absent it will probably be found that some element of health or normal brain-power is lacking.

E. Consider how far the following passages prove that good men in all generations have regarded health as a good gift from God:

Exodus xv. 26; Deuteronomy vii. 15, xxx. 19, 20; 2 Chronicles vi. 13, 14, xxx. 19, 20; Psalm xci. 16, ciii. 2-5; Matthew iv. 23-4; Mark i. 32; Luke iv. 18, 40; Acts viii. 6-8; 1 Corinthians xii. 9; James v. 13, 16; 3 John 2.

CHAPTER VII

WHAT IS DISEASE?

ANALYSIS

Disease is of two kinds, functional and organic.

A. Functional disease.

1. Organic inertia.

2. Organic mal-functioning.

3. Poisonous results.

B. Organic or germ-produced diseases:

1. No evidence that the disease germs are inherently noxious.

2. They become noxious by their introduction into some other physical organism, or by their excess in some other physical organism.

3. The character of natural antidotes to disease germs.

4. Ill results when the antidote is not sufficient.

C. Description of disease.

D. Difference between the results of outward violence and of disease upon the body.

E. The social and anti-social results of disease.

CHAPTER VII

WHAT IS DISEASE?

Diseases may be functional or organic in their nature.

A. Disease may consist in the wrong or abnormal action of any organ of the body.

1. The organ may be inert; that is, too slow, so that it does not do its work in harmony with the other organs, does not respond to natural stimuli. The probable cause of this, but also the result, is that some food that ought to be rendered digestible, or some blood that ought to be purified, carries poisonous matter into the other organs.

2. The organ may functionate wrongly; it may be excitable and perform too much work at one time and none at another, or it may perform half its function and not the other half. Thus, again, the system is poisoned for lack of the steady regular purification of nutriment, or for lack of the steady regular circulation of pure blood in all parts of the body.

3. We sometimes think of poison only as some unwholesome thing taken into the body, which results in sudden death or disease. But by far the greater part of human suffering arises from slight habitual poisoning of the whole system for lack of the thorough digestion of food, or for lack of a supply of fresh air in the lungs. This form of poisoning produces weakness of muscle and inertness of brain, often wrongly called laziness; it produces aches and pains and an inability to enjoy work or play or food, which is called, or results in, depression

of spirits. It produces, in temper, misanthropic ideas, and sometimes, by exciting one organ at the expense of others, almost uncontrollable passions.

B. 1. There is no evidence that disease germs are inherently noxious: they may be a beneficent part of nature, aiding perhaps in the disintegration of things which naturally decay, or in the building up of certain vegetable or animal structures which have their own use and beauty. By their introduction into certain physical conditions they may develop certain poisonous characteristics which would not otherwise be theirs, or they may be deleterious simply because they are in the wrong place.

2. They may thus become noxious by their introduction into certain physical organisms, such as our bodies, in three ways:

a. Because they are simply in the wrong place—e.g., mould on the tiled roof or fallen log or stagnant pool is not only beautiful but a good scavenger, but in a jam-pot it becomes deleterious.

b. By their excess in proportion to some other physical germ. A simple illustration might be that a pussy-cat introduced into a house where there were many mice would be salutary, but if there were twenty cats and few mice, we should consider the abode objectionable.

c. By changing their character on becoming a part of the human body, as explained above.

3. We cannot therefore speak of God as creating germ-diseases, but we find in animal nature a very wonderful organic power to combat them.

When the disease germ is first introduced into the body, the leucocytes or anti-bodies in healthy blood generate just the right anti-toxin to destroy the toxin of the disease germ, and this enables them to attack and destroy it. It

is well known that the blood of animals that have been inoculated by disease is drawn and its anti-toxin used as an antidote for the same disease in human beings. This sensitive power of the physical body to produce the right antidote to the poison is very marvellous, and where the poison is not in excess of the antidote that the body can produce, the disease is thrown off, and the patient recovers.

4. If, however, this antidote is not sufficient, and a germ-disease is established in the body, such results follow as we are all familiar with—fevers, growths, or the atrophy and distortion of certain organs.

C. "All the abnormalities of disease are—from the point of view of beauty, order, economy—disgusting. They mean, every one of them, that some stream that ought to be pure is impure, that some tissue that ought to be clean is unclean. In a diseased system the stream of the heart's blood, which ought to be cleansed by the exquisite respiratory process of oxygenation, is not cleansed, or some food which ought to be changing by a beautiful and delicate chemical process into clean living matter, is, instead, decaying within the living organism, acting within the veins or within the tissue exactly as filth and decaying matter act in our streams or our streets. If you think of a limpid stream running through a beautiful garden, and think of it again filled with the refuse of the slaughter-house, thick with the garbage of a village, its banks as foul as its water, evil-smelling, poisonous, you have a good illustration of what food not thoroughly assimilated produces in the body, of what blood not thoroughly oxygenated is. Are we such children as to suppose that because the scale is smaller, that because the fifth is microscopic, it ought to be less disgusting to the right-thinking mind? Do we imagine that it is not clear to God's mind because to us it is microscopic?" (*The Practice of Christianity*,* pp. 251-2).

* 1914. Macmillan & Co.

D. We need to mark clearly the difference between the results to the body of outward violence and disease. If a man receives a blow, and the congestion produced in his flesh dissipates in a normal manner as the pain passes, there is no disease. If a man receives a sword cut and the wound heals 'by first intention,' there is no disease; if, on the other hand, it becomes septic and refuses to heal, disease sets in. If a man is killed by violence, or passes peacefully away in old age, there may be no disease. Again, when our Lord said that His disciples would be persecuted in the world, He would expect that to entail violence, but He did not seem to expect disease for them, and there is no reason to suppose that He Himself experienced disease.

E. It is often pointed out that ill-health has a social effect, because it draws forth compassionate feelings and offices of kindness, even prolonged service, from the healthy: that without it social life would be less tender, less gracious than it is. But it is chiefly because we have acquiesced in a common degree of family selfishness that we tend to think anything good in itself which creates the necessity for wider service. If all men felt responsible for the happiness of their neighbours, they would find abundant opportunity for service and for tenderness.

Cf. *The Practice of Christianity,* p. 265: "I think we can see at a glance that the weakness of our orthodox conception of family life is its selfishness. Unselfishness may abound within the family circle, but, thought of as the unit of economic independence in our industrial system, the family is naturally selfish in relation to the outer world, and this economic selfishness infects other departments of their life. And the personal unselfishness we often see within the circle of the family or class seems often only to encourage the selfishness of its objects, and so to effect no worthy result."

CHAPTER VIII

WHAT IS MENTAL HEALTH?

ANALYSIS

A. Brain is the organ of mind.

1. The connection between mind and brain is inscrutable.

2. But we know of no function of mind that does not require health of brain.

3. If we believe in God as Creator, we must believe that it is He who has joined together mind and brain for this life.

4. Objection that great or good minds have inhabited diseased bodies.

Answer. a. In such cases the disease did not happen to affect the brain as much as a less degree of ill-health of another sort might have done.

b. There is no proof that such persons would not have been much greater or better balanced had they had good health.

B. Lack of mental efficiency through ill-health is widespread.

1. Indications that God's purpose for men is health and efficiency:

a. Health is the normal condition, i.e., the tendency in fair conditions is to revert to a healthy type.

b. The task of understanding the universe in which man is set appears to be God-given.

c. The task of building up a theocentric state appears to be God-given.

d. The task of applying the knowledge of natural law to conditions of life in the theocentric state appears to be God-given.

e. These tasks require all our mental powers; therefore to acquiesce in the inefficiency of imperfect or uncertain mental states is a sin against God.

2. The call of Jesus Christ to men means that the Christian must seek with all his powers to bring in the Kingdom. These powers include:

a. The grip of understanding and will necessary to repentance.
b. The emotion of love and the will to love.
c. Zeal in the activities of fellowship and compassion.

Thus we see that complete obedience to the call of Jesus requires the mental and bodily powers at their best, and therefore to acquiesce in ill-health—believing it relatively good and God-ordained—is disloyalty to Jesus Christ.

CHAPTER VIII

WHAT IS MENTAL HEALTH?

A. We have abundant evidence that the human mind cannot function in this life except through the physical brain. Certain parts of the brain govern certain sorts of mental function. If any of these parts are injured, that particular mental function is either stopped altogether or becomes abnormal. This is well known, but it is worth while to dwell upon it, because there is a great deal of what is called spiritual thought and writing which does not recognize its full implication.

1. The nature of the ultimate connection between mind and brain is quite inscrutable. No religious person can believe that brain generates thought, feeling and will by mechanical processes. Underlying all the higher religious and philosophic creeds is the belief that in this life mind is the initiator and generator of all brain activity, and that mind outlives the brain. There are three much debated philosophic theories of the connection between mind and brain, but their discussion would be quite out of place here. We know by physical evidence that brain is necessary to the functioning of mind. We believe, both by reasonable inference from the facts of life and because of our religious faith, that mind is transcendent.

2. The fact that every function of mind requires a corresponding function of the brain, involves the further fact that the mind cannot be, in all its functions, alert, strong and energetic, unless the brain is perfectly healthy. Wherever in the slightest degree the brain is malformed, or

the health of it in any degree impaired, there is a correspondent lack of mental health.*

3. There is, among a large class of religious people, such an unwillingness to believe that physical health is necessary to the living of the good life in its fullest and most beautiful development that it is necessary to remind ourselves that the very first clause in the Christian Creed accepts the creation of this world as the work of God's love and purpose. If God is our Creator, it is He and no other who has joined mind and brain together for the term of this earthly life, and made the health of the mind dependent upon the health of the body.

4. Objection will be made to this that, as a mere matter of fact, many men and women with great or good minds have also had diseased bodies.

Answer:

a. In such cases the disease was evidently of a sort which did not affect, or greatly affect, certain higher functions of the brain which are brought into play in the intellectual life. Less acute disease of another sort might have diminished these functions of the brain; there is no proof at all that men and women who have these other kinds of disease were not formed by God to be just as

* Cf. *The Psychology of Insanity*, Bernard Hart, M.D., p. 8: "(The study of cerebral insanity led to the) demonstration of the facts of cerebral topography, the discovery that definite portions of the brain controlled definite bodily functions. It was found, for example, that a portion of the brain, now known as the 'motor area,' controlled all the movements of the head and limbs, so that if a part of this area were destroyed, complete paralysis of the corresponding limb immediately followed."

Also *Human Immortality*, William James, p. 19: "Everyone knows that arrests of brain development occasion imbecility, that blows on the head abolish memory or consciousness, and that brain-stimulants and poisons change the quality of our ideas. . . . Not only thought in general is one of the brain's functions, but the various special forms of thinking are functions of special portions of the brain. When we are thinking of things seen, it is our occipital convolutions that are active; when of things heard, it is a portion of our temporal lobes; when of things to be spoken, it is one of our frontal convolutions. Professor Flechsig . . . considers that in other special convolutions those processes of association go on which permit the more abstract processes of thought to take place."

great and good as those who chance to escape them. So that the fact that there are many people who live notably intellectual lives in spite of ill-health is no proof at all that ill-health does not hinder a large number of peope from intellectual activity.

I want to point out that the word 'intellectual' here covers a very great deal of what we call 'goodness' or spiritual life.' For what we call 'reasonableness' is the first requisite of what we call 'goodness.' It is true that a good man's actions may go beyond what to the ordinary mind is justified by reason, but unless such actions are the result of a power to comprehend the circumstances of the case, such a man would be quite as apt to perform the crimes of a fanatic or a bigot as to act in accordance with the good of men. The reasoning process, as in the case of genius, may only be invoked to justify later the decisions arrived at intuitively, but the power to reason, i.e., intellectual power, must be there, and must be used, if the life is to manifest the best sort of goodness of which human nature is capable.

b. Further, although it is true that many men and women have given evidence of high intellectual and spiritual power while their bodies were diseased, there is every reason to believe that such people would have been greater and better balanced and more efficient had they been in good health.

B. But although certain notable instances in history at large, and also in every social group of men and women who appear to possess strong brains and unhealthy bodies, have cast a great glamour over the religious mind, there can be no doubt that the great bulk of evidence goes to show that the human race is suffering terribly from lack of mental efficiency through ill-health. Blurring of mental vision, lack of power to concentrate and fix the attention,

lack of energy to follow a train of reasoning to the end—all these are well known effects of impurity of the blood; and where the digestion and respiration are not in thorough working order there will always be impurity of the blood. It is only necessary to make a little inquiry to realize that there are very few members of our modern society who are thoroughly sound, whose alimentary tract is in perfect working condition, and who have, at the same time, perfectly healthy respiratory organs. If this be the case, what ought the attitude of the Christian to be towards this general standard of lowered health and lowered mental efficiency? Is it not evident that all Christians should consider this matter very seriously, and, in considering it, seek to know what God's purpose for man in this world is, and what a Christian vocation involves?

1. Indications of God's purpose for man may be found in the following thoughts:

a. When human beings who are physically degraded through ill conditions of life are transplanted into fair conditions, it is found that their children have a tendency to revert to a healthy life. E.g., in colonies where a healthy climate and moral customs prevail, a family may often be seen in which the grandfather and grandmother, taken from a European slum, are stunted and unhealthy; their children are larger, better formed and stronger, and their grandchildren again display a much finer physical type. It may therefore be inferred that such purpose as we can descry running through creation makes for health.

b. It would appear also, from the progress of modern science, that the task of understanding the universe in which we are set, the task of scientific discovery and research, is, by the Creator of that universe, set before man to stimulate, educate and improve all his mental and physical powers.

c. The task of building up a theocentric state upon the principles of brotherhood, good-will and co-operation, appears to be set before man by God, who has created in him a desire for stable institutions and for a nobler and larger social life than he has yet known.

d. The dependence of our physical and mental life upon physical conditions suggests that the Creator intends man to apply all scientific knowledge to the improvement of social life and not to its undoing.

e. It is quite evident, by the slow progress that mankind has made towards the consummation of a good social life in good physical conditions, and by the tendency to use the knowledge of natural law for the undoing as well as for the well-being of humanity, that the task of achieving God's purpose, as suggested above, will require all man's mental powers. Therefore, to acquiesce in the present inefficiency of imperfect or uncertain mental and physical states, is a sin against God.

2. "Seek ye first the Kingdom of God and His righteousness." This, in simplest words, is the vocation of the Christian.

The claim of the Kingdom makes a demand upon the whole of life. The Christian is to seek to bring about the social conditions of God's righteousness upon earth at all risks, or at cost, if need be, of the laying down of his mortal life. "Whosoever will come after me, let him deny himself and take up his cross daily, and follow me."

What, then, is the righteousness of God that is to be worked out in our social life? We find it in the ethical principles laid down by our Lord. Only by working these out socially and universally shall we attain to that security which is the deep desire of the human heart, the security, not of stagnation and death, but of the peace engendered

by the positive activities of good-will, in which humanity may truly begin to govern the forces of the universe and make real religious and intellectual progress. This security is 'the house built upon the rock,' which can only be attained by a comprehending obedience to our Lord Jesus Christ.

a. For this comprehending obedience the first necessity is a voluntary nerving of the mind to understand what has been wrong in the past, and to turn persistently from it to a better future. This is repentance.

b. Secondly, for obedience to Christ it is also necessary that we should experience a truer, deeper and more constant emotion of love to man and to God.

c. The third necessity is zeal in the activities of fellowship and compassion, and zeal implies work—the constant exercise both of thought and of the bodily powers.

All these powers can only be fully exercised when the body is a perfect instrument, i.e., when mental and physical efficiency is realized. It is, of course, true that all that we are and do in our effort to meet the requirements of the Christian life we can only do by the grace of God, by the inspiration of His Holy Spirit; but it is none the less true that this grace, this inspiration, must extend to health and efficiency of brain if our seeking the Kingdom is to be of value to the world. We ought, therefore, to pray constantly that the burden of disease may be lifted. To acquiesce in a general low or imperfect condition of health is to be disloyal to the call of Jesus Christ.

CHAPTER IX

CONNECTION OF MORAL HEALTH WITH PHYSICAL AND MENTAL

ANALYSIS

A. Morality defined.

B. This requires:

1. Self-command, including—
   a. Control of attention and imagination.
   b. Control of temper.
   c. Exercise of courage, fortitude and perseverance.
2. Understanding
   a. of justice as between man and man;
   b. of all the varied claims of compassion;
   c. of man's present limitations, and of which of these should be acquiesced in.

C. Insight into spiritual values depends upon a good understanding and a well-regulated life.

The opposite view considered.

D. The popular opinion that the sick and feeble usually evince a higher morality than the healthy.

Answer 1. This general impression depends on:

a. A negative view of moral obligation.

b. The fact that in some cases disease does not impair self-command and understanding, while it gives leisure for reflection. But the truth is that more often it impairs self-command and understanding, while in all cases it limits experience and so limits power of insight.

Answer 2. True morality requires all our positive powers to enable us to rise to the standard of a good community by helping others to rise to it, by:

a. Taking difficulties out of their way.

b. Helping to promote their clarity of understanding.

c. Encouraging them by example and comradeship.

Answer 3. True morality requires a constant effort to criticize and elevate the standard of the community, and enterprise in seeking to make a higher standard acceptable.

E. True morality, then, requires the utmost efficiency of brain-power, and to acquiesce in anything less than this is immoral.

CHAPTER IX

CONNECTION OF MORAL HEALTH WITH PHYSICAL AND MENTAL

A. Christian morality is conformity to the standard of right in the community in which we live, combined with a healthy criticism of that standard and effort to bring it into closer alliance with the Divine will.

B. Morality thus requires:

1. Self-command, including—

a. Control of attention. The control of our actions is very largely the control of our attention. If a drunkard wants to go into a public-house and get a drink, his attention is occupied with his own thirst or weariness and the sensation that will accompany the proposed refreshment. However much his reason may tell him that he ought not to do as he wishes, he will be powerless to exert his will in compliance with the dictate of reason unless he turns his attention to some other subject, such as the advantage of keeping the price of the drink in his pocket, the advantage of going home sober; or, on a higher plane, he may fix his attention upon the love of God and the Divine blessing upon self-denial and sobriety. We thus see that control of attention would be necessary to resist a temptation of this sort. Let us note also that every one of these possible objects of his attention, while he is making up his mind about the drink, is an image, more or less vivid, in his imagination. They are not outward facts, but mental images. The control

of attention, therefore, means also the control of imagination, and for this a large degree of physical health is necessary, for the sick cannot control attention and imagination.

b. Self-command also means the control of temper. By temper is meant a state of the emotions, and commonly such a state as makes a man in noticeably high or low spirits, or noticeably well-disposed or ill-disposed towards his companions. Outward things, such as cause physical sensations or excite mental images, are constantly tending to raise or depress a man's spirits, or to affect him favourably or otherwise towards his fellows, but the human being whose temper depended solely upon the immediate outward stimuli would be unreasonable and immoral. In all normal men reason moderates temper by suggesting thoughts that counteract the sensations of the moment; and it is as a man can choose among these thoughts, deciding by them which of his sensations are important and which are unimportant, that he can control his temper; and here again a large degree of health is necessary.

c. Self-control depends also upon the active exercise of certain virtues, especially courage, fortitude and perseverance. All moral courage involves, to a certain extent, physical courage too, just as all physical courage, where it is not mere insensate rashness, involves also moral courage. The same may be said to a certain extent also of fortitude and perseverance. Patients greatly enfeebled by disease are not expected to exercise these virtues except in the degree in which they have become habits of mind formed in a healthy state. While this is admitted, it is not perhaps generally so well known that slight chronic degrees of ill-health, such, for example, as imperfect digestion, undermine the physical power of brain and nerve which makes it possible to exercise these virtues habitually and in the highest degree. What is

needed for high morality is not so much the exercise of these virtues under the excitement of an emergency as their habitual exercise.

2. Morality also requires excellence of understanding.

a. The moral man must understand what the virtue of justice requires between man and man, and in any particular case must be able to weigh and estimate fairly two sides of a question. The unjust man quickly and upon inadequate evidence becomes a partisan; and what is called party spirit is perhaps the spirit that is most injurious to modern social life.

b. The moral man must understand and estimate all the varied and conflicting claims upon his compassion, and upon the compassion of those whom he is asked to advise.

c. Morality also requires an understanding of man's present personal and corporate limitations, and an understanding also of when these limitations are or are not to be acquiesced in. In many ways men cannot be expected to change their whole habits of thought on any subject after they are forty or fifty years old; but if they admit that the habits of thought are not the best, they ought to prove that they do not acquiesce in them by insisting that their children shall be trained in better habits. It is almost impossible to teach a man after middle age to think reasonably and act on the dictates of reason when he has always been accustomed to act upon impulse or under direction, but it may be quite possible to persuade him that some better thing is possible for his children, and to have them trained accordingly. Again, in corporate life it may be quite impossible for a community to express its moral condemnation of crime except by exercising the present penal laws; but the same community may be brought to recog-

nize that our penal code is not Christian, and may bring to bear all its influence to get it changed.

Note to *a*, *b*, and *c*. We have already seen that excellence of understanding requires efficiency of brain, and efficiency of brain requires physical health.

C. There is a vague but very popular opinion that insight into spiritual values does not depend upon command over our attention and imagination, but that it is something that the Spirit of God instils as often into the minds of the ignorant and stupid as into the minds of the intelligent, and that it is perhaps more often the characteristic of the impulsive than the reasoned life; in proof of which view such texts are cited as "A little child shall lead them" and "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

1. The truth that underlies this view consists:

a. In the undoubted fact that there is a heart knowledge of right and wrong through which the Spirit of God can and does throw a clear light upon the individual path of the ignorant and stupid and of impulsive and unreasonable people when they are governed by good-will and seeking to know the will of God.

b. Also in the fact that the intellectual life, even in religious people, has too often been the dogmatic and self-sufficient life which shut out the guidance of the Spirit of God.

2. The fallacy of the above opinion consists in ignoring the fact that reform of our individual and corporate moral standards is always necessary; and for the spiritual insight necessary for this great task the highest intellectual powers of men are needed, as well as the constant prayer for Divine enlightenment.

It remains true, as the texts above quoted suggest, that the highest intellectual life is most akin to the life of the little child, because it is truly humble, always seeking to

know and to understand, and feels its dependence upon the further truth that it always pursues.

D. Another popular opinion is that the sick and the feeble usually evince a higher morality than the healthy.

1. The general impression that this is so depends upon:

a. A fallacious view of moral obligation, which makes it consist largely in not doing the sort of wrong actions which sick people cannot do.

b. The fact that in some cases disease does not happen greatly to diminish the powers of self-command and understanding, and these remain sufficient for the claims of a quiet life which gives more time for reflection.

While suffering is sometimes followed by progress in character, it is also often degrading. There is abundant evidence that the great proportion of sick people display instability of temper and of reasoning power, and do not use their leisure to good purpose, because they find it difficult to fix their attention. In all cases, disease narrows the gamut of human experience.

2. True morality requires that all our positive activities should be directed in the service of God to the service of the world. We can only conform to the standard of a good community by helping others to conform to it, because neighbourliness is involved in every such standard. We cannot therefore be good without helping our neighbours to be good, by:

a. Removing stumbling blocks out of the way of children and our weaker neighbours—e.g., if the Picture Palaces of a town are unwholesome, no rest should be taken until they are made wholesome places for children to spend time in, or else closed to children.

b. We should help our neighbours to understand more clearly the reasons for right and the reasons against

doing wrong, and also to understand the historical factors that go to make up our modern life, and the ways in which it can be improved, both materially and spiritually. Two great movements of this sort will at once occur to everyone—the system of Adult Schools, at first promoted by the Society of Friends, and the Workers' Educational Association.

c. Morality also requires that the morality of our neighbours should be promoted by sympathy with their difficulties, by comradeship, and by example.

3. The moral standard of every community must be progressive, because human life is not static; it is a living and a growing thing. Experience is always adding to our knowledge of right and wrong; and with the exercise of observation and reflection, the power to observe the facts of life grows from generation to generation, and throws an ever-increasing light upon the problems of human life. Morality, therefore, requires a constant effort to criticize and elevate the standard of the community and enterprise in seeking to make a higher standard acceptable.

E. It is evident, then, that when our Lord said, "Thou shalt love the Lord thy God with all thy mind," He was saying no light thing. True morality requires the utmost bodily efficiency culminating in efficiency of brain-power, and therefore to acquiesce in a standard of health which does not ensure this in a community is immoral.

CHAPTER X

THE WILL TO HEALTH

ANALYSIS

A. The will to health consists in a hearty desire for entire personal health and for entire health in the community, including a readiness to lend our personal powers to every useful effort to bring this about.

B. We cannot have this will to health:

1. If we think that disease is at times desirable, because:
   a. it is sometimes God's will;
   b. it advances the moral or spiritual welfare of the patient;
   c. it is necessary for the encouragement of sympathy and helpfulness in the community at large.
2. If we think that disease is inevitable, because:
   a. what has always been will be;
   b. everything earthly is imperfect, so that if humanity got rid of the old diseases it would develop new ones;
   c. although disease might be got rid of if everyone made the required effort, it is useless to expect such an effort from the majority of men.

C. Whatever our theory, we do not evince this will to health:

1. If we acquiesce in any known cause of ill-health, such as:
   a. unhygienic personal habits;
   b. over-working or under-payment of employees;
   c. unhealthy conditions of life for the poor;
   d. conditions which make easy, or gloss over, or hide away, any vicious practice whatever;
   e. rush and worry of life.
2. If we do not encourage by our thought, influence and action all agencies which work to make the conditions of life
   a. more wholesome physically, and
   b. more earnest, cheerful and inspiring.

D. We do not evince this will to health unless we

1. recognize the insufficiency of existing methods of improving physical health, which is proved by the following facts:

a. People living in the most favourable conditions and in cheerful circumstances are seldom entirely healthy and often very ill.

b. Medical men and their families and medical nurses do not exhibit a degree of health that is satisfactory.

c. Medical science itself confesses that the application of physical science to the eradication of disease is not sufficient; further, that a great deal of disease has its root in mental condition, for dealing with which there is no organized agency.

2. set ourselves to discover a more fundamental method of cure.

It is incumbent on communities professedly Christian to recognize the fact that the Founder of their religion emphasized a certain mental attitude—faith, as profoundly affecting physical disease, and spent much of His short ministry in exemplifying its power to help both bodily and mental sickness.

It follows that Christians ought to

a. make a devout and thorough study of our Scriptures and the records of past ages of the Church bearing on this subject;

b. persistently put any knowledge so gained to the test of experience.

CHAPTER X

THE WILL TO HEALTH

A. A hearty desire for entire personal health, and for entire health in the community, constitutes the will to health if it includes a readiness to lend our personal powers to every useful effort to bring this about. Just as faith without works is dead, so a desire which does not initiate some effort, even if that effort be but silent and persistent prayer, cannot be said to be a living desire.

B. We cannot have this will to health:

1. If we think that disease is sometimes desirable. Very few people, looking into the future, think that disease will be desirable; but, looking into the past, most people have been taught to regard former times of sickness as having been desirable, and they are therefore unwilling to regard unvarying physical health as of undoubted benefit to mankind as they believe moral or spiritual health to be. For this they bring forward as we have seen, three arguments:

a. That disease is sometimes the will of God.

b. That it advances the moral and spiritual welfare of the patient.

c. That it is necessary for the encouragement of sympathy and helpfulness in the community at large.

2. Nor can we possibly have the will to health if we think that disease is inevitable; for it is psychologically impossible for men to make persistent efforts to attain to what they believe to be beyond their reach.

Men argue that disease is inevitable for three reasons:

a. That what always has been always will be.

b. That everything earthly is imperfect; hence the health of humanity will always be imperfect; and if science cures the old diseases, new ones will develop.

c. That even if disease could be abolished if everyone made the requisite effort, it is useless to expect such an effort from the majority of men.

C. But even if we believe that health is at all times desirable, we are not evincing the will to health if in our attitude towards life we acquiesce in any known cause of ill-health. Men or women may be so occupied with the daily round of duties that action or speech concerning affairs of the community may be impossible to them; but even then the attitude of their mind and their private prayers certainly tell upon the corporate mind of the community.

> Prayer is the soul's sincere desire,
> Uttered or unexpressed.

1. The causes of ill-health in which we ought not to acquiesce, will present themselves to everyone's mind. We enumerate some of the most typical:

a. Unhygienic personal habits.

b. The over-working or under-payment of employees.

c. Unhealthy conditions of life for the poor.

d. Social conditions which make it easy to gloss over or hide away any vicious practice whatever.

e. The rush and worry of the life led by the well-to-do classes.

2. *a.* Again, we do not evince the will to health if we do not encourage, by such means as are in our power, all

agencies which work to make the conditions of life more wholesome physically. A very large part of the scientific research and activity of the medical profession has been rightly directed toward improving the conditions of life and toward the prevention of disease by showing how the young may be taught to practise what is healthy, and avoid what is injurious. The public has so far refused to spend sufficient money for such purposes; and no one can be said to have the will to health who is not eager for social advance in this respect.

b. But more is required to make a community healthy than mere physical conditions. Men thrive better in very bad physical conditions, if their mental conditions are cheerful and inspiring, than in the most perfect physical circumstances when faith and hope and the opportunity for enterprise are denied them. Therefore we have not the will to health if we do not encourage all agencies which tend to make the conditions of our common life earnest, cheerful, inspiring and free.

D. It follows, from what we have already seen, that we do not evince the effective will to health, even if we encourage all existing agencies that make for health, unless (1) we also recognize the insufficiency of recognized methods of improving the physical health of the community, and (2) set ourselves to discover a method that goes more deeply to the roots of life.

1. We ought not to be satisfied with the existing recognized agencies for improving the health of the community, because these are insufficient. Their insufficiency is shown in three ways:

a. People living in the most favourable conditions are seldom quite healthy and often very ill.

b. Medical men and their families and medical nurses do not exhibit a satisfactory degree of health.

c. Some representatives of medical science confess that the organized application of mere physical science for the eradication of disease is not sufficient, that in a great many cases of disease—possibly all—the health of the patient has been at first lowered by some untoward, possibly unrecognized, mental conditions. They agree that the disease in its turn emphasizes this untoward mental condition, which militates against recovery, and a few go so far as to complain that at present the community has brought no organized effort to bear upon the mental condition of sick persons.*

2. Almost all the communities of our western civilization profess Christianity. It is therefore inexcusable that they should overlook the fact that in all the early records of that religion it is proclaimed that a certain mental attitude, which is called faith, does, when steadfastly exercised, profoundly affect the physical condition of diseased persons. The records of the life and teaching of the Divine Founder of Christianity, our Lord Jesus Christ, show unmistakably what a large place He gave in His very short ministry to the teaching and exemplification of the power of faith to bring salvation to the body as well as to the soul.† From this it follows that if our Christian profession is genuine:

a. We ought to make a prayerful study of this subject with all the help that we can obtain from Holy Scripture, from the records of the faith-healing communities that have existed in all periods of the Christian Church, and from a candid and humble study of the facts of life.

b. We ought not to be satisfied with any theory or head knowledge at which we may arrive by that study, but rigorously and persistently attempt to put into practice whatever knowledge we think we have gained, that it may be brought to the test of experience.

* See 1, next page. † See ii, next page.

i. See *The Law of Mental Medicine,* Hudson, pp. 11-14; also *Mental Self-Help,* Edwin L. Ash, M.D., p. 1: "Mind Influence as a powerful factor both in the production of disease and in the recovery of health must be acknowledged nowadays by everyone." Again, "To check diseased conditions we cannot do better than stimulate the cortex (brain) and strengthen mental energy. . . . For the healing as well as the prevention of disease, a sound cortex and a cheerful and buoyant mind are all important." Quoted from Sir T. Clouston, *ibid.,* pp. 3, 4. *The Practice of Christianity,* p. 247: "There is in the annals of modern medical science curious proof that our Lord was in the line of physical and psychological law, and waving no mere magician's wand, when He inculcated in His followers the conquest of the world by a temper of serenity and dominating meekness and love to the uttermost, and, at the same time, in this faith offered them health. Every modern physician is announcing the fact that there are certain conditions of the conscious and subconscious mind which make for bodily health and strength, and certain conditions which detract from it; and where medical science is most in advance, it has already recognized the power of certain states of mind to bring about the cure of disease, and to make men immune from disease."

ii. *The Law of Mental Medicine,* Hudson, p. 18: " . . . His (Christ's) constantly reiterated statement with regard to the real source of the healing power manifested in His patients. The words 'Thy faith hath made thee whole' constitute a scientifically exact statement of the fundamental fact of mental therapeutics. Their obvious meaning is, first, that the power which effects the healing is resident within the patient, and not in any extraneous force or agency. . . . Secondly, it means that this force or energy resident within the patient consists of or is due to, a certain definite mental condition or attitude of mind with reference to the work to be done."

See also *Christus Futurus,* pp. 233, 234: "Jesus taught that such cures were (1) the direct action of the 'finger of God'; (2) the natural sequence to a definite attitude in the mind of man—not the mind of the healer, but of the sufferer or those responsible for him," *et seq.*

CHAPTER XI

MEDICAL SCIENCE AND SPIRITUAL HEALTH

ANALYSIS

A. Medical science teaches:

1. that perfect health is necessary for mental efficiency and corporate morality;

2. that all science can do for ill-health is to remove hindrances to the free working of life, and provide favourable conditions;

3. that healthy conditions should be provided for all men;

4. that the renovating power of life originates and operates beyond the reach of the doctor;

5. that psycho-analysis proves that many seemingly physical diseases can be cured by removing unfavourable mental conditions.

B. The elevation of mind necessary not only for health but for healing involves:

1. Absence of fear, both moral and physical.

2. Absence of violent antipathies.

3. Absence of moral obsessions.

4. Presence of serenity and a healthy purpose in life.

C. This disposition of mind, the fundamental requisite of health, would seem largely identical with the ' faith ' described by Jesus.

D. Further enquiry will serve to confirm the impression that the best medical opinion as to the inter-relation of the physical and the mental is identical with much that is implied in our Lord's teaching and practice.

Misconceptions between the men of science and the men of faith have arisen largely from ignorance on both sides—fostering a rivalry which is without justification.

CHAPTER XI

MEDICAL SCIENCE AND SPIRITUAL HEALTH

We have next to consider how far modern medical science corroborates, or fails to contradict, our foregoing positions concerning physical health.

A. 1. Medical science teaches that we should be satisfied with nothing less than perfect health, because health is necessary:

a. For mental efficiency.

b. For corporate morality.

2. Medical science also teaches that when the body is out of health, all that science can do is to remove hindrances which impede life in its natural process of restoring the affected part, and to provide the most favourable conditions.

3. And that it is incumbent on us to provide the conditions necessary for health for all men.

4. It is admitted by our medical teachers that life, with its power to build up and restore and fulfil all the functions of the physical organism, is something which can neither be created nor controlled by medical science. It has its source and wonderful efficacy of operation beyond the reach or adequate comprehension of medical activity.

5. Medical science has itself discovered the method of psycho-therapy, by which it is proved that many diseases which seem purely physical can be removed (1) by taking

away certain fears and inhibitions which are purely mental, (2) by suggestion of recovery.

Medical opinions are numerous to the effect that fear depresses health. They are reflected in the following quotations from the *British Medical Journal:*

"Whatever exorcises the demon of Fear and brings to the sick man's bed the Angel of Hope is a powerful aid to medical treatment. It is therefore as unscientific as it is inhuman to put aside faith healing as mere superstition."

"To live in the shadow of a great fear deprives a man of energies that might otherwise be available for curative purposes. In dispelling this shadow psycho-therapy may play a useful part."

B. It is evident from the foregoing that the uplifting of the mind and its maintenance at a constant elevation is admitted to be not only a source of health but of healing. This necessary elevation of mind has been analyzed and found to involve:

1. Absence of fear, both:

   a. Moral fear—of God's wrath, hell, etc., and

   b. Physical fear—of disease, insanity, death, etc.

2. Absence of violent antipathies or hatreds.

3. Absence of mental obsessions.

4. Presence of courage, good-will, temperance, serenity and a healthy purpose in life.

C. It is not the province of medical science to point out that the disposition of mind above outlined, which is the most fundamental requisite of health, may be a very large and necessary part of the disposition called 'faith' by our Lord; but medical science has no evidence leading it to deny this. The unprejudiced practitioner never denies it.

D. The above very slight sketch of modern medical opinion may very properly be amplified by those who have the necessary leisure. The more we consider it, the more we see that medical opinion has very much more in common with the doctrine that the health of the body depends fundamentally upon a spiritual condition than it has points of difference. The difference between those who believe that physical health is one of the gifts of the Spirit—an essential part of God's will for earth, a feature of that Kingdom which Jesus proclaimed to be at hand and which it was the duty of every Christian to seek—and those who expound medical science has been in part a mere war of words, each party failing to comprehend the connotation and implication of the terms of the other party. The difference has partly arisen also from the prejudice of ignorance, dense ignorance, on the part of many medical men and theologians as to what was really involved in the doctrine of spiritual health and what was not involved in it, together with crude ignorance on the part of many advocating this doctrine as to the true nature and necessary function of medical science. The main features of these misconceptions may be tabulated thus:

1. Crude ideas of the meaning of faith. (A second book of this series is devoted to an analysis of faith and its relation to moral and physical health.)

2. Crude misconceptions of the nature and method of God's power, giving rise to the expectation of magical wonders, distortions of nature, instead of the beautiful and orderly processes of the Creative Spirit.

Concerning this it may be briefly stated that the chief characteristic of creation as we know it is order. Although its variety is so marvellous that no two things or two processes are alike, still the order is so widespread that we may depend upon it and make our calculations with accuracy. If, then, the relation of spiritual to phys-

ical life is conceived by the religious as following no definite law that can be depended upon to work always in the same way, those entertaining such a conception are not relying on the God who reveals Himself as the Creator of this orderly universe. They are constructing a god after their own image, whose spiritual processes do not lend themselves to the reverence of the rational beings whom he has created.

3. Misconceptions as to the limits of the sphere of medicine and its relation to the methods of spiritual power. If, for example, a man has typhoid fever, science offers certain curative processes, which, unless the patient have some superior knowledge showing any of them to be harmful, he must reasonably accept. The doctor will do his best, but the healing must come from the man's own life; and faith, if rightly exercised, will make this life stronger and more abundant. There can be no just quarrel here between the doctor and the spiritual instructor; they are both working for the same end; they are working in ways totally different. If the patient believes that spiritual faith is sufficient to cure him without the doctor's aid, he must prove it by getting well with extraordinary rapidity, and when he is well he may dismiss the doctor. The doctor, of course, in the present state of public opinion would get the entire credit for the cure, but that would not lead him to quarrel with the arrangement; and the patient who believed that his quick recovery came of the power of the Spirit, might well be grateful for any help the doctor had been able to give him while he had fallen so far as to be in the grip of disease. He might rest serene, knowing that a healthy life is a better witness to the power of the Spirit than any dispute about medical evidence could ever produce.

CHAPTER XII

RELATION OF RELIGIOUS FAITH TO MENTAL HEALING

ANALYSIS

A. Development of the theory of psycho-therapy.

Healing by mental suggestion was at first attempted only in hypnotic sleep. Later it was found that a quiescent state of mind was sufficient, and that the patient could both induce this and, while in it, give himself the needed healing suggestion.

Professor Baudouin's book, "Suggestion and Autosuggestion" is the best account hitherto of healing by suggestion. It explains that an effort of will to recover is usually unsuccessful. What is needed is to impress the subconscious mind with a strong suggestion that the desired condition is about to be attained. This is only possible when the will is in abeyance.

Instructions for concentrating the mind on the desired suggestion.

B. What is the relation of religious faith to psycho-therapy?

(1) Not only physical health but also moral health is attained by a psychological process, and sometimes without the conscious help of God.

None the less the Christian will seek and obtain them from God, while his prayer is answered, not by a miracle, but by natural psychological process.

(2) Three advantages of the soul who seeks from God over the unbeliever.

(a) He feels it a duty to seek and persist in seeking.

(b) In proportion as he possesses true Christian faith he cannot be discouraged.

(c) He has the constant companionship of Christ, which transfigures all common things and mental processes.

Thus while healing by suggestion does not necessarily include Christianity, true Christianity must include healing by suggestion.

CHAPTER XII

RELATION OF RELIGIOUS FAITH TO MENTAL HEALING

Let us, first (**A**), offer a very brief account of the development of psycho-therapy, and, secondly (**B**), consider the relation in which it may stand to religious faith.

A. Scientific investigation of the phenomena of mental suggestion as applicable to physical healing was undertaken early in the last century. It was at first supposed that it was necessary to induce in the patient an abnormal sleep, called 'hypnotic,' and that only during this sleep could the suggestion of recovery be effectively given by the practitioner. For some time it was thought that this sleep could be induced only by certain physical methods; later it was discovered that it could be induced by mental suggestion, given either by the practitioner or by the patient himself. According as it is produced by practitioner or patient, it is ascribed to hetero—or auto—suggestion. Later still it was found that the sleep was unnecessary, all that was required in order that mental suggestion of health should be effective, being a relaxed and quiescent condition of mind—a condition in which the volitional powers of the patient are as far as possible in abeyance. It has also been found that patients, by practice, can induce this quiescent condition in themselves, and while in it can administer to themselves the requisite healing suggestion.

Parallel with this progress of knowledge in the method of mental healing has been the progress of another phase of the matter which is called psycho-analysis.

We need not discuss this here, for two reasons: First, psychological and medical opinion concerning it is in an unformed condition, because the pioneers in this field of science early formed—as pioneers are apt to do—some false conclusions, and many of their disciples have vaunted these premature inferences as the cure-all of the world's ills. Secondly, because the practice of psycho-analysis divides itself into two parts—that which consists in pointing out the cause of the patient's fears, inhibitions and obsessions and that which seeks to build up a healthy mind in the patient by means of helpful suggestion; and this second and most important part of the psycho-analyst's work is included and dealt with in our account of healing by suggestion.

The best and fullest account as yet published upon healing by mental suggestion is to be found in a book by Professor Charles Baudouin, *Suggestion and Autosuggestion.** It should be read by every student of the subject. Its main practical teaching, based on the method of Dr. Coué, of Nancy, can be sketched in a few sentences.

When a patient seeks recovery from disease or pain or a bad habit, his natural impulse is to make a great effort of will, directed toward the desired condition and against his present condition. In most cases such effort is entirely unsuccessful, for the simple reason that it emphasizes in the patient's imagination the undesirable condition and the difficulty of overcoming it. What is required is to impress the subconscious mind of the patient with a strong suggestion that the desired condition is about to be attained. The subconscious mind is open to suggestion only when the volitional power of the patient is in abeyance. Therefore it is necessary first to produce an effortless state of mind, and at the same time to concentrate the attention of the patient upon the desired suggestion.

* Published by George Allen and Unwin Ltd. Prof. Baudouin's book is quoted because it gives full explanation. M. Coué's little book, *Auto-Suggestion,* should also be read.

To do this, Professor Baudouin gives the following brief instructions:

"1. Every morning and every evening, betwixt sleep and waking, practise concentration upon the formula of general suggestion ('Day by day, in all respects, I get better and better').

"2. When, during the waking hours, you are unexpectedly assailed by some mental or physical trouble, have recourse to the particular suggestion, 'This is passing off.' Should the trouble persist, repeat this in the evening before going to sleep.

"3. As opportunity offers, attain the state of contention (concentration) . . . Then call up as vividly as possible the image of the desired bodily and mental ameliorations.

"4. Cultivate the faculty of relaxation and the practice of collection. . . . Cultivate also the faculty of sustained attention (bodily and mental exercises, regular exercises in learning by heart)."*

In describing how Dr. Coué, a distinguished investigator of the Nancy School, arrived at the simplification of his method, Professor Baudouin says:

"In the course of his long experience, Coué came across facts which led him to simplify his methods. . . . A female patient came to consult him for troubles of trifling importance, with no thought of using suggestion for the relief of the varicose ulcers from which she likewise suffered. Coué employed in her case, as always, induced suggestion in the waking state (or in a state of slight somnolence). He enumerated the troubles of which the patient had complained, but naturally said nothing concerning the varicose ulcers, since he was not aware of their existence. At the close of the sitting, following his usual practice, Coué impressed upon the

* Page 164.

subject the importance of practising auto-suggestion morning and evening. After a few sittings the patient was cured, not only of the troubles about which she had consulted the doctor, but also of the varicose ulcers, though she had given no thought to these when formulating her suggestions. Yet the ulcers had obstinately resisted various methods of treatment; and during the last few weeks before their sudden cure, no remedial cause was in operation other than the influence of suggestion. Coué formed an hypothesis. . . . During the collective sittings the patient might have been impressed by seeing the remarkable cures that were in progress. Some of these were cases of organic disease; others were cases of nervous paralysis; and since, in the latter, the cure was at times instantaneous, their effect upon the new patient's imagination was considerable. More or less unconsciously she must have formed in her mind some sort of association between these cases and the ulcers from which she herself suffered, conceiving the latter perhaps as sometimes immobilizing her legs as if she had a nervous paralysis. Under the influence of the suggestion, '*In all respects,* I get better and better,' her subconscious had considered the ulcers to be one of these 'respects,' to be a particular case embraced by the general formula. The hypothesis seems far-fetched . . . but as soon as Coué had become specially interested in this matter of unforeseen suggestions, he secured a number of reports confirming his hypothesis. Under these conditions it became superfluous for the patient to go into details when formulating suggestions. Strange as it might seem, the general formula sufficed, provided the subject's mind lingered upon the idea conveyed in the words 'in all respects.' ''*

B. We have seen that it is an essential part of our duty as Christians, as we seek moral health, so also to seek physical health, from God.

* Pages 156-7.

This physical health comes to us by a psychological process which may be used without conscious reference to God. It will, therefore, naturally be asked by some, Where does God come in? or, in other words, What is the relation of faith to the practice of psycho-therapy?

Ans. I. Let us first note that this question is not peculiar to the quest of physical health. All the characteristics of moral health are attained by a psychological process. The slow acquirement of habits creates character. Every blessing or gift of the Spirit which God gives to men has its manifestation in this natural world, and may be sought and found by the godless, or by "the unthankful and the evil," as our Lord called them. High moral character, insight into eternal values, education, in the best sense, health, joy, peace, a charitable and kindly disposition—all these good things, and many more are enjoyed by men all of whom have attained them by natural psychological processes, and some without the conscious help of God. It is none the less the duty of the Christian to seek them from God, while when his prayer is answered the boon will come, not as a miracle, but by natural psychological process.

Ans. II. In the attainment of any of the blessings we have enumerated, the soul who in faith seeks them from God has three advantages over the unbeliever:

a. He is impelled by a sense of duty to seek, and persist in seeking. For the unbeliever the seeking is a matter of choice, and except in the case of rare characters, choice in such matters follows the line of least resistance.

b. To the degree that a man has true Christian faith he cannot be discouraged, for he knows with unshakable conviction that God is on his side, and is not only giving him the perseverance and hope required for attainment, but is Himself the assurance that success is within reach.

Just as in business matters it may be said of an honest man that his character makes his word as good as his bond, so the Christian knows that God's character is the pledge that He has made the universe such that those who seek what is good shall attain.

c. The Christian, in his quest for health, as for all other blessings, has the constant, conscious companionship of Christ, which transfigures all common things and all mental processes, and makes them holy and glorious.

Thus we see that while healing by suggestion does not necessarily include Christianity, true Christianity must include healing by suggestion.

PART III

WHAT IS FAITH?

CHAPTER XIII

OUR UNCONFESSED IGNORANCE

ANALYSIS

A. Our Lord taught and exemplified His belief that human faith could quickly transform life on this earth. The Church has neither denied this nor accepted it, except in a limited sense which empties it of adequate dynamic force. This is exemplified in relegating to another world the fulfilment of our Lord's promises to faith.

B. 1. The assumption of religious people that they know what faith is and possess it leads to two false arguments:

a. That because the sick do not recover when we pray ' in faith,' we must infer that God does not intend to answer such prayer.

b. That because the Church prays ' in faith ' for the gifts of the Spirit, we must infer that such gifts as the prayerful commonly manifest are all that the Spirit designs to give us.

2. The assumption that we know what faith is, is not an attitude of mind that leads to further knowledge on any subject.

a. Scientists would make no progress if they assumed the knowledge and skill they already possessed to be sufficient for all the tasks before them.

b. A child only develops its powers by receiving eagerly all fresh knowledge.

c. The attitude of the scientist and the child is the only possible attitude for those who would learn the things of the Spirit (Matt. xviii. 3, xxii. 27).

C. 1. Jesus regarded faith

a. as a virtue lacking in the very religious of His day;

b. as something indispensable to effectual prayer.

2. Jesus, on the one hand, promises unlimited results to the exercise of individual faith, and, on the other hand, asserts that lack of faith in the community limits His own power to heal; and teaches that the coming of the Kingdom waits upon the world believing in Him and His doctrine.

D. From all this we may infer that the power of the individual's faith will increase as the faith of the community increases.

Recognizing that the life of faith to-day does not exhibit the dynamic force exemplified in the Gospels, we are bound to seek with open mind to learn what Jesus meant by faith before we can

a. make individual progress in the Christian life;

b. estimate truly the needs of the Church to-day;

c. discover how to remove all physical evils in the community, and how to obtain that health of body which is the outcome of faith.

CHAPTER XIII

OUR UNCONFESSED IGNORANCE

A. It is impossible to read the Gospels, even in the most cursory manner, without perceiving that the most outstanding and noticeable doctrine, not only in our Lord's verbal teaching but in the teaching of His actions, is that of the very great powers possessed by what He calls 'faith.' We may think that He had a profound insight into the realities of human life, or we may think that He was more or less led away by enthusiasm and deluded, but, if we come to the Gospels with candour and freshness of observation, we cannot avoid seeing that the effects asserted by Him to follow a certain cause, i.e. human faith, are such as would quickly transform the aspect of human life upon earth, if they actually took place.

Curiously enough, the Church, as represented by the multitude of voices coming to us from pulpits and schoolrooms, has neither taken the view that Jesus was mistaken nor recognized what His words imply. Through long habit the religious mind has come unquestioningly to look upon the words and actions of Jesus as being in some way quite in harmony with the commonplace of the average pious life. His words are repeated as platitudes, and by further platitudes, endless and verbose, explained to be, of course, true but destitute of dynamic meaning. Yet so dynamic are they that even thus they have been and are the food of the earnest Christian soul everywhere, and the food upon which such souls grow greater than otherwise they would be.

In illustration of the process by which our Lord's teaching is explained away, let us take a characteristic saying

—the text that promises to even a small beginning of real Christian faith the power to remove a mountain. It is explained that it is not a material mountain that is meant; it is not, indeed, any difficulty to which material force could be applied; we must take it as referring to some moral—or, some might wish to say, purely spiritual—difficulty that lies in the path of some Christian individual or of some members of a Christian society who have a common, laudable end in view. But taking the promise thus, we cannot but perceive on all sides of the Church in all past ages, on all sides of us to-day, difficulties within and without the Church, difficulties within and without the individual life, which are referred to as "God's will." Private and national vices, private and national follies, error, injustice, greed and the cry of the oppressed, are conditions we have come to regard as quite unavoidable in our earthly life. We even sing about them in cheerful hymns, describing the condition of the Church quite truly in such words as:

> ". . . With a scornful wonder men see her sore opprest,
> By schisms rent asunder, by heresies distrest."

or again,

> "Mid toil and tribulation and tumult of her war
> She waits—— "

For what? As far as can be gathered, for a 'consummation' to be attained in the next world, for it is described rather negatively as 'peace for evermore.' There is no suggestion that she waits for such a revival of true faith within herself as would cast these mountains of difficulty into the sea. And in innumerable hymns which refer to the individual life, the prospect of victory over difficulty is usually removed to some distant sphere to which earthly standards cannot be applied. And yet the pious platitude about removing mountains by Christian faith is tranquilly repeated, and everyone is satisfied if little pin-points of difficulty are removed here and there; and if what is called 'a direct answer to prayer' occurs, it is talked of as something notable.

B. 1. Religious people commonly begin to consider this subject on the assumption that they know what faith is and that religious people have faith. This mode of approach is a mistake, and leads to two false arguments:

a. We pray 'in faith' for the recovery of the sick: the sick do not recover; therefore God does not intend to give health in answer to prayer.

b. The Church prays ' in faith ' for the gifts of the spirit: God rewards faith; therefore such gifts as the very religious commonly manifest are all that God the Spirit is willing to give.

2. The assumption that we know all that is necessary is not the attitude of mind which leads to further knowledge on any subject.

a. Men of science would make no progress if they assumed that the knowledge and skill they already have were sufficient for the accomplishment of all the tasks lying before them.

b. The little child develops its powers in proportion to its receptivity and its eagerness to go on from one stage of knowledge to another.

c. This childlike attitude, which is the attitude of the scientist and the scholar, is also the attitude of those who love God with the ' whole mind ' (Matt. xxii. 37). Indeed our Lord's own words are given as teaching that men can only learn the things of the Spirit by becoming as children (Matt. xviii. 3).

C. 1. If we study the Gospels we shall find that Jesus regarded faith:

a. As a virtue conspicuously lacking in the very religious people of His own day; and also lacking in the people of Nazareth, among whom He had grown up.

b. As a quality without which efficacious prayer or effort is impossible.

2. We shall also find that, while our Lord gave unlimited promises as to the final results of individual faith, He made it quite clear that there were many blessings for which the individual must wait until the corporate faith of the community also claimed them. We have, on the one hand, such texts as "Ask and ye shall receive," "When ye pray, believe that ye have received and ye shall have"; and these we have to set against the statements that He could not do miracles at Nazareth because of lack of faith in the community, and that it was because of a faithless and perverse generation that the disciples could not cure an epileptic boy. There is also the outstanding fact that He certainly taught that the coming of the Kingdom, with all its blessings, waited upon the world having the faith that would receive Him and His doctrine.

D. From all this we have reason to infer that the powers of the individual Christian life will increase as the faith of the community by which he is surrounded increases; and that, whether we regard these powers as moral and spiritual only, or whether we believe that a gospel for the moral and spiritual must always, on earth at any rate, extend to the bodily and material conditions in which the moral and spiritual is manifested, we are bound, as Christians, to recognize the fact that the Christian life of the present day does not, except in rare cases, exemplify the dynamic qualities described and exemplified in the Gospels as characteristic of the Christian faith, and that to empty our minds of prejudice and seek prayerfully and intelligently what Jesus meant by 'faith,' is the first essential before we can:

1. Make progress in the personal Christian life.

2. Estimate truly the needs of the Church to-day.

3. Discover how to remove all evil moral and physical conditions that are injuring the community, and how to obtain that health of body which is the result of faith.

CHAPTER XIV

FAITH IMPLIES PERSONALITY

ANALYSIS

A. Faith is a relation that can only exist between persons.

Personality is that unique combination of reason, self-consciousness and activity which we each realize as making up the self, and which we find can only develop when in relation to other personalities.

1. Plants and the lower animals cannot exercise faith. We cannot ascribe faith to a dog without attributing some measure of personality to it.

2. Nor can we exercise faith in a thing or principle or tendency. A forecast based on knowledge, adequate or imperfect, is to be distinguished from faith.

Thus faith implies the personality both of its subject and its object.

B. 1. Faith in God therefore implies belief that personality belongs to God; and it is the only aspect of His nature in which we feel ourselves consciously related to Him.

2. Faith in God also implies a conception of God as trustworthy, benevolent and all-powerful.

3. It also implies some experience of, and faith in, human goodness.

C. Faith in God is not possible under any pantheistic conception which includes man under God; for faith, like love, of which it is one aspect, involves an object other than the self that loves and trusts. Indeed, it is the sense of difference as well as the sense of kinship that draws the human into relation with the divine.

D. There is an essential difference between learning what we may of God's character from the best we know of human goodness and having an anthropomorphic conception of God.

E. Summary.

CHAPTER XIV

FAITH IMPLIES PERSONALITY

A. Faith is a relation that can only exist between persons. We must carefully examine what we mean by this.

Personality is that unique combination of reason, self-consciousness and activity which we each realize as making up the self, and which we find can only develop when in relation with other personalities.

1. It is clear that inanimate things cannot exercise faith; nor can plants or the lower animals. Sometimes we credit some animal, such as a dog, with the exercise of faith, but in so far as we do so we attribute to it an elementary personality.

2. Nor can we, on our side, exercise this personal activity of faith toward things. We can trust ourselves to a ladder, a bridge or a boat; but it is evident that confidence in the uniformity of natural law and in the adaptability of any such inanimate instrument as a ladder or a boat to our purpose, is not faith but knowledge founded on inference, and certain in proportion to the validity of the reasoning on which it is founded. Our confidence in anything mechanical is of this kind. Thus, if we have complete knowledge of the construction of an automaton made by Maskelyne and Cook, we say we know that it can play a game of chess; but if we can only say that we have faith that it will do it, we mean that we have not complete knowledge of the mechanical construction, but belief in the maker and manipulator of the figure, to whom

we attribute personality. Therefore, if God were, as some affirm, impersonal—an active principle or automatic tendency merely—we might know how such principle or tendency would certainly act, but we could not exercise faith in it. Our confidence in our forecast of any mechanical result is as perfect as our knowledge concerning the mechanism; but the fact that our knowledge is often imperfect, and that we therefore feel there is an element of risk in acting upon our own forecast, does not turn the hopeful forecast of imperfect knowledge into faith in the mechanical object. If there is faith in such a forecast, it is faith in our own power to forecast and therefore faith in a person. Thus, of two men who have the same imperfect knowledge of the same circumstances, one will confidently go forward on a course of action while the other hangs back, because the first has confidence in his own power to reckon up probabilities while the other distrusts himself. In the case, however, of dealing with an object which is not wholly mechanical but has its own measure of freedom—e.g., a horse or dog—we may be said to exercise a measure of faith in the animal's affection or its sagacity, but in doing so we attribute to it some measure of personality, as we saw we did when crediting it with the exercise of faith in us.

We thus see that faith implies personality both in its subject and in its object.

B. 1. Faith in God therefore implies a belief that personality must in some way have a place in God's nature; and it is the aspect of His nature under which we can consciously relate ourselves to Him.

2. Faith in God also implies a conception of God's character as trustworthy, benevolent and powerful.

3. And because we cannot conceive of qualities we have never known, both faith in God and faith in men presup-

pose some experience of goodness in men. A child who has a bad father cannot be taught the fatherliness of God until he has learned that some children have good fathers and what are the qualities of good human fathers. The man or woman nurtured in a home where love rules may grow up with a trust in the goodness of his fellowmen which will enable him to understand their characters and know what friendship is. Failing this knowledge, it is useless to tell him that God is his friend. The assertion could evoke in him no true faith in the Divine friendliness, for he who has no chance to love his brother whom he has seen, cannot possibly love the God whom he has not seen (1 John iv. 26).

C. Faith in God also implies a distinction between man and God. There is a good deal of vague belief that union between God and man implies unity or Pantheism, God being in fact the All and there being nothing but God. This view, however, leaves no room for faith, because true faith, like true love, of which indeed it is but one aspect, involves an object other than the self that loves and trusts. Very often faith in and love for a fellowman is evoked by the consciousness of qualities in him which are lacking in oneself. Much more does faith in God imply and affirm that God has qualities which man is conscious he does not possess; and the sense of difference as well as the sense of kinship serves to draw the human into relation with the divine.

D. It may seem as though, by basing our capacity to know the goodness of God on some experience of goodness in human beings, we make God after our own likeness, thinking of Him as merely a magnified man. There is, however, a great and essential difference between thus thinking of God, identifying Him with the best we know —the personality and moral beauty of Jesus Christ—and believing that this aspect of His being, the one we can best know, the one in which He is more near and intimate

to the responsive soul than anything else, is but one aspect of Him; that He is the continual creator and upholder of the vast physical universe. These two conceptions of God are to our finite thought out of all conceivable relation to one another, and we are therefore pushed on, by a necessity of thought, to postulate a larger whole, totally inconceivable by us, which must include and correlate them both, and also embrace an infinitely larger unknown of which it is easier to dream than it is to set bounds to God.

E. If, then, we seek to have faith, we seek to have a deeper grasp upon the true nature of personality, human and divine.

We seek to distinguish between what is evil and what is good in personality, for it is only what is good that we can attribute to God.

We recognize also that God and the self are not identical, because it is only between two persons that are distinct that faith can have place.

CHAPTER XV

FAITH AS AN ASPECT OF LOVE

ANALYSIS

A. Faith between man and man:

1. Is fixed on an unseen object—a man's character, with which his actions will correspond.

2. Involves the exercise not only of reason, but of the emotions and the will, for it is not only a reasonable inference from a man's character, but also a resolve to trust him, and the outgoing of the subject's nature in love and hope.

3. Is illustrated in the relation of child and parent, of lovers and of friends.

4. It is the most perfect joy of life, because:

a. It unifies the whole nature of the person who exercises it.

b. It involves realization of all that is good in its object.

c. It cannot be marred by any external influence, only by imperfection in the subject or object of faith.

B. Man's faith in God is of exactly the same kind as his faith in man above described. The differences are:

1. If God be rightly known, joy in Him cannot be marred by possibility of imperfection in its object; and

2. That joy will be perfected by man's belief that his own imperfections will be overcome by the fulness of God.

3. The help and pleasure derived from the friendship with God will be greater than in earthly friendship, and so the nature will be unified and stimulated in a unique measure.

C. It will be asked, Does not the reverence we rightly feel in approaching God differentiate our relation to Him from our relation to a human friend? Consider these qualities:

1. Reverence.

a. In primitive religions reverence is first seen in taboo restrictions.

b. The idea is next carried into the ritual of worship.

c. As the conception of God becomes more plainly ethical, ritual becomes more merely symbolic, and reverence primarily consists in an inward attitude of the worshipper which no longer embodies fear, but the love that casts out fear.

Therefore we conclude that, because true love in man is the same in kind whether shown toward man or toward God, and because reverence rightly conceived enters as an element into all pure love, it does not make the closest relation to God different in kind from the closest relation to man; but in degree it differs, for only to God can we give reverence in unstinted measure.

2. Worship is an outgoing of the whole nature in the highest degree of love and reverence which the object of worship evokes in the worshipping soul.

a. Capacity for worship differs in different souls; and only the initial stage of worship can be reached on earth.

b. Acts of worship consist in focussing attention on the offering of the self to God, outward ritual not being essential. Corporate and private acts of worship.

Thus we conclude that the highest degree of reverence and worship we can exercise will be a component part of a true love to God; such love consisting in taking a sincere delight in God and yielding our whole powers to the service of that delight. Faith is the active and expectant attitude of this love.

CHAPTER XV

FAITH AS AN ASPECT OF LOVE

A. Such reasonable grasp of the character of God and our relation to Him as is sketched in Part I of this book is necessary to faith; but faith is more than this. We can only come at the content of faith in God by analysis of faith as it exists between man and man.

1. This faith between man and man is directed toward an unseen object; for we do not put faith in the body or outward actions of our friend, which we see, but in his unseen character or soul, with which we believe his actions are bound to correspond.

2. This faith, if entire, involves the exercise not only of reason, but of the emotions and the will. That is, we may have imperfect faith in a man if we know some good qualities he has, but if we trust him entirely and are willing to give him our whole confidence, our faith in him is, first, a reasonable inference from our knowledge of his character and our relation to him, and further, it is an outgoing of our whole nature in love and hope, with the will to trust.

3. It is illustrated in the relation of child and parent, in the mutual confidence of lovers; and more perfectly in the mature and complete friendship born of long experience.

4. It is the most perfect joy that human life can afford, because:

a. It unifies the whole nature of the person exercising the faith, so that there is in this activity no sense of discord within the soul.

b. It involves the realization and contemplation of all that is good and true and beautiful in the character of its object.

c. It cannot be marred or limited by an external influence, but only by imperfections in the self that exercises the faith, or in the object of faith.

B. As it is faith in God as exercised by man that we have to consider, the relationship must be exactly of the same kind as the faith which man exercises in man, described above. The differences to be noted are:

1. If the character of God is rightly apprehended, the joy of man's faith in Him cannot be marred or limited by any possibility of imperfection in its object.

2. If God's creative power and love are rightly apprehended, the joy of man's faith in God must be perfected by the belief that his own faults and imperfections will be overcome and redressed by the fulness of God.

3. Man's faith in God, if a right faith, will involve all the sense of security and happy possession and cheerful expectation of comfort and help and elevation which a man experiences in his relation to his best friend, but will involve these in a much greater degree; so that in the exercise of faith toward God man's whole nature would be unified, stimulated and delighted in a unique measure.

C. It will be asked, Does not the reverence we feel in approaching God differentiate our relation to Him in kind, as well as in degree, from anything in earthly friendship? Let us first analyze the qualities of reverence and worship as we see them manifested on earth.

1. Reverence:

a. We find that in primitive nations religious reverence begins to be displayed in taboo restrictions. The taboo of the ancient Hebrews is familiar to many of us through the Old Testament regulations concerning the things that were holy. E.g., Mt. Sinai was taboo, that is, not to be touched; it was held that death would be the penalty. Or again, the Ark of the Covenant was taboo, not to be touched; and when it had been taken by enemies in war and was being carried back, a man who touched it with the excellent intention of preventing it from falling was said to have been slain at once by the anger of God for breaking this taboo. Travellers say that among savages to-day, if a man inadvertently breaks a strict taboo regulation, he is apt to fall ill or die, probably because of the suggestion of terror that the act involves. This certainly implies that the sacred object which is taboo is the object of a reverence with which a great amount of fear is mixed.

b. The next step in the history of human reverence is marked by the institution of ritual. As religion develops acts of public worship are established, and the idea of the ancient taboo is carried into the ritual. We see this in the Levitic regulation of worship for the tabernacle and temple. Men sought to make themselves fit to worship God by external ritual observance.

c. But as the importance of the ethical character of God develops, ritual becomes more and more merely symbolic, and reverence primarily consists in an inward attitude of the worshipper. It is then not so much fear, as the love that begins to cast out fear, that ritual betokens.

But if love is the fulfilling of the law, as Jesus declared it to be, the truest reverence must be an impulse of the heart included in the larger term, love; and it will still

have outward expression in a ritual which may vary from the simplest to the most elaborate. Even the Quaker meeting has ritual. Let us examine what we regard as the truest reverence in our human relations.

Which is greater:

A man's reverence for his king treated ceremoniously	or	his reverence for beloved wife or parent?
A child's reverence for a parent who demands formal signs of respect	or	for a godly parent who permits intimate affection?
A woman's reverence for a princess before whom she curtseys	or	for the dawning soul of the infant she nurses?

We shall probably all make the same answers to the above questions, and from considering them we shall see that while there is undoubtedly a degree of reverence in the attitude of mind represented by early animistic fear—an attitude still to be found in our midst—and while there are many other varieties of reverence, its highest form is to be found in the love that casteth out fear. Affection that is without reverence for its object is a base imitation of love. How much social lee-way we have to make up in this matter is suggested by the undesirable associations often connected with the word 'familiar,' which in its original meaning hardly differs from the term 'domestic.' It is only when our attitude to our own familiar relatives is of the highest that we can know real reverence; and without this knowledge we cannot in the truest sense give reverence to God.

2. Worship is an outgoing of the whole nature in the highest degree of love and reverence of which the worshipping soul is capable

a. Capacity for worship, it should be observed, differs in different souls. While the growing soul constantly increases in the power of worship, no man on earth reaches more than the initial stage of worship.

b. Worship is a constant attitude of the aspiring soul. Acts of worship consist in the conscious focusing of the attention on God and the offering of the self. Acts of worship may or may not be accompanied by outward ritual. Corporate acts of worship ought to differ from private acts as the mind or soul of a crowd differs from the minds of the individuals which compose it. Private and corporate acts of worship ought to react on each other, raising the soul to a higher capacity for worship.

Thus we conclude that the highest degree of reverence and worship of which we are capable will be a component part of a true love to God. By love to God is meant taking, to the extent of our capacity, a sincere delight in God, and yielding all the powers of our nature to the pressure, or, as we might say, to the service, of that delight.

Faith is that aspect of this love in which the soul focuses itself in sure expectation upon some as yet unknown activity of the beloved.

CHAPTER XVI

THE RELATION OF PRAYER TO FAITH

ANALYSIS

A. The word ' prayer ' means petition or supplication. It is one of the four parts of worship, and of great importance, because:

1. We know no ideal of friendship which does not imply constant interchange of favours.

2. God requires gifts and favours from us.

3. All religious authorities, and also the prompting of the heart, teach man to make request to God.

4. Petition is the aspect of worship chiefly emphasized by our Lord.

B. The opinion that petition may be omitted from worship is pseudo-spiritual, and arises from:

1. The habitual inefficacy of faithless petition.

2. An asceticism which is unchristian.

C. We can only offer intelligent and faithful petition when we have faced modern difficulties with regard to God's action in the world.

1. Modern difficulties are:

a. The incompatibility of petitional prayer with any mechanical view of the universe.

b. When the mechanical view is discarded, the difficulty remains of reconciling the theory of God's free action with the observed uniformity of nature.

2. The common notion of God as doing at once whatever He desires to do must be discarded, because:

a. If true, all men would be good and wise.

b. It requires a higher power to persuade a free agent to be a devoted servant than to control such an agent by force and crush him if he rebels. We must attribute the higher and not the lower power to God.

D. The man of faith, then, will be willing to wait for the fulfilment of certain of his prayers, sharing in God's long-suffering with sinful men. The eye of faith will see God's action in the world:

1. As making always for that full manifestation of the righteousness and beauty in the world which declare God's love.

2. As guiding and organizing all human activity that springs from good-will.

3. As offering His power to all men as far as they are able to assimilate and co-operate with the Divine nature as manifested in Christ.

E. The fulfilment of any prayer that we make to God may be hindered

a. by the scope that God gives to human error and ill-will; or
b. by the fact that what we are asking for is not good; or
c. by lack of faith.

F. It is important to hold before the mind the truth that only God's spirit can give us enlightenment as to what is good, or increase our faith, or give us patience to suffer when the fulfilment of our prayer depends on the action of unconsecrated men. It is impossible that God should keep back the answer to our prayer in order to make us suffer.

CHAPTER XVI

THE RELATION OF PRAYER TO FAITH

A. The word ' prayer ' in English, and in all languages from which we derive our religious enlightenment, means ' request.' It is one of the constituent elements of worship, and worship may be said to consist of four elements —adoration, confession, prayer and thanksgiving.

" *Prayer is by the very definition of the term petitionary.* . . . To speak of petitionary prayer is a redundant phrase. . . . Prayer has formed a regular part of the life of the saints throughout the ages, including the life of our Lord Himself. They have *prayed* in the proper sense which that word bears in English, and which the corresponding words in Hebrew, Greek and Latin bear. *They have offered their desires to God in the belief that through their doing so things which they desire will come about.* People who say that that belongs only to a lower stage of spiritual advance find themselves in the questionable position of being superior to Christ. Could anything put the petitionary character of prayer more strongly than, ' Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you,' or the parable of the importunate widow? And the precept of Christ is borne out by what we are told of his practice." *

Prayer is an important part of worship, because:

1. Earthly friendship in which there is no interchange of favours is very imperfect; the closest earthly friendships imply constant interchange.

* Mr. Edwyn Bevan's essay in *Concerning Prayer.* Macmillan & Co.

2. God asks constantly for gifts and favours from us.

3. All the writings which we consider inspired, all the teaching of the Church and the natural prompting of our own hearts, urge us to make constant demand upon God for gifts and favours.

4. The making prayer, or making requests, to God was the aspect of worship most insisted upon by our Lord Jesus Christ.

B. The contrary opinion—that petition is an unnecessary or unworthy element in worship—is often mistaken for extreme spirituality, and arises from:

1. The observation of the fact that prayers, supposed to be prayers of faith, produce little result, and the consequent assumption that the mistake lies in the petition and not in the quality of the faith.

2. Asceticism which

a. comes to us from pagan sources;

b. seeks to separate elements in our humanity which God has joined together;

c. substitutes self-discipline and intensive self-culture for the more divine and more human discipline of inspired purpose for the salvation of the world.

d. tends to a negative conception of holiness, and consequently dehumanizes life;

e. is commonly seen in a very moderate form, and in close association with many Christian virtues, so that it is constantly mistaken for the necessary self-denials of an inspired purpose.

C. An intelligent conception of God's power and of the relation in which He stands to our world order is necessary to the modern mind in forming habits of faithful

petition. Every age has its own difficulties for the Christian soul; and for the most part the individual man does not question the common assumptions of his age until a questioning attitude towards them becomes general. The difficulties that confronted the enquirer in mediæval times were not less real to him than ours are to us. E.g., to him the question of the nature and functions of spiritual beings was an urgent matter, and his intellectual difficulty in conceiving their relation to space is indicated in the old question, "How many angels can dance on the point of a needle?" A great moral difficulty of the same period seems to have been to believe in the kindness and personal love of a Christ the terrors of whose final judgment were so constantly preached.

1. Our modern difficulties are of another order. They consist chiefly in:

a. Questions concerning the compatibility of Christianity with that automatic and mechanical view of the universe which in the last century was a common postulate of science.

b. Even now, when we realize that this merely mechanical view of the universe is discarded, the difficulty that remains of reconciling the regular working of natural law with any conception of free will in God and man.

2. The traditional notion of what divine omnipotence consists in, and the belief that God gives a degree of freedom to created beings, are in reality incompatible, and it is better to face this incompatibility. Faith in the God of prayer cannot consist in believing, as is often taught, that God can, consistently with His own character, make men do anything that He desires, or cause anything to happen in the world at any time if it is His will to grant the prayer that it may happen. This can be proved thus:

a. If God forced men to think and act according to His will He would force them always to be wise and good; but men are not wise and good; therefore it is clear that, within the limits of human activity, He suffers the freedom of human action.

b. If God will not force events in human affairs, can we regard Him as omnipotent? Faith must meet this difficulty with intelligence and surmount it. We must realize that power that can mechanically control a man or crush him if he rebel, is not as high a form of power as that which can persuade him to be a willing, intelligent and devoted servant. This is proved by the fact that the second kind of power attains a much higher end; it accomplishes more; and the very meaning of our word 'power' is 'that which accomplishes.' We can therefore believe that if God suffers the folly and wickedness of men until, here or in another life, they are persuaded by His love to become His free, intelligent and devoted servants, He is omnipotent, although He does not, within the limits of human activity, control the affairs of the world.

D. Faith, then, cannot consist in the mere expectation that whatever good thing we ask will immediately be realized, although it must involve the belief that whatever good thing we ask, or some equivalent more desirable, will be immediately fore-ordained and ultimately granted to us, although we may need to wait for it with long suffering, as God waits upon the action of men who have not yielded themselves to His control.

Faith, however, cannot be satisfied to suppose God shut out, now or ever, from the world which He has created.

1. The eye of faith will see Him working in every tendency that makes for what is good, i.e. for beauty, cleanliness, health and order in things; for good-will and wisdom

and enterprise in human character; and for the full manifestation of love in human society as manifested in truth and justice and all that makes for moral beauty.

2. God will also be seen in the world as guiding and fostering human thought and action which springs from what Jesus called the good heart, and as so working upon the good impulses of men that they should act to good advantage for a common end.

3. And He will be seen as offering the power of His Spirit to all men just in so far as they are willing to co-operate with the Divine purpose and are able to assimilate the Divine nature manifested in Christ.

E. In offering any prayer to God we should consider whether it depends for its fulfilment on the action of unconsecrated or uninspired men. If so, while we must be convinced that our request is dear to God, and that if what we ask is our real desire and good, it will certainly be accomplished in the future, we must also recognize that the human error and sin which prevent the accomplishment of God's will as manifested in our prayer cause God the suffering symbolized in the Cross of Christ; and we shall be willing to share the honour of that suffering, knowing that it will eventually accomplish the world's salvation. If, however, our prayer is one the fulfilment of which does not depend on the actions of other men, and the object of our request is not immediately granted to us, the delay must be due to one of three causes: either to the fact that what we are asking is not really good, or to the fact that we are not really desiring what we ask, or to the fact that our spirit is not in that perfect harmony with what is good —i.e. is not in that attitude of love and trust toward God and good—which our Lord called ' faith.'

F. It is important in this connection to hold firmly before the mind the truth that nothing but the operation of God's spirit in us can give us enlightenment as to what is

good, or faith to be instrumental in its accomplishment, or patience to wait for the further salvation of the world. It is not suffering, but God's grace, that can cancel our sinfulness and fill us with the opposite of sinfulness, faith. Therefore it is impossible to have effective faith in God while we suspect that the delay in the fulfilment of our requests is due to any desire on God's part to keep us in want or suffering in order that our loyalty to Him may be tested, or in order to expiate our sins, or in order to make us better.

Note.—It has often been the case in the past that people holding the belief that God desired their suffering, experienced at times the grace of effectual prayer. It would appear from examining their experiences that the inspiration of the hour of prayer for the time set at naught the belief in God's cruelty. It will be noticed that in the lives of such saints as combined these cruel beliefs concerning God with periods of ecstatic joy in Him there were long periods of depression and what they called ' dryness.'

CHAPTER XVII

EFFECTUAL PRAYER FOR HEALTH

ANALYSIS

A. The three hindrances to the fulfilment of prayer noted in the preceding chapter must be applied to the prayer for health.

1. We must assume health to be always in accordance with God's will, because:

a. It would be impossible to write a hymn in honour of God's creation and describe the objects as diseased and producing diseased progeny after their kind.

b. It is our duty to devote our whole powers—heart, mind, strength, etc.—to the love of God and to bringing about His righteousness on earth, and disease impairs these powers.

c. All sick people have to be constantly served, and the Christian is not in this world to be served, but to serve.

d. So many forms of sickness are known to be the result, if not of individual, of racial sin; there is therefore a strong presumption on this ground that all blights and diseases have this origin.

e. Jesus taught that disease was Satanic in its origin.

2. The only way in which the sin or indifference of the world can hinder the fulfilment of the prayer for health is by impairing the will to health in the sick person, who can obtain grace from God to resist this influence.

3. The third hindrance—lack of faith—is shown in the Gospels to be real and subtle, because:

a. Long familiarity with Jesus may hinder faith. Religious people are often found hardest to heal.

b. Full expectation and consciousness of faith do not necessarily imply true faith.

B. We thus see that we cannot admit that there is any other hindrance to the prayer for health than lack of a full and perfect faith. For such lack there is no help in man; help must be sought of God.

CHAPTER XVII

EFFECTUAL PRAYER FOR HEALTH

A. We have seen in the last chapter that while the prayer of faith ought to be offered for a multiplicity of objects, it would depend upon the character of the object whether or not we might expect to have our desires immediately fulfilled. We must now consider how far the three kinds of hindrances noted may apply to the prayer for health.

1. One possible hindrance is that the prayer be not in accordance with God's will; but we must assume health always to belong to the Divine purpose, because:

a. It would be impossible to write a hymn of creation in honour of God and describe created objects as blighted and diseased and designed to bring forth deformed and diseased progeny after their kind.

b. We are told to devote our whole powers—heart, mind, soul and strength—to the love of God; we are told to seek to bring about God's righteousness in the world before all else and at all costs. Both these commands imply the strenuous use of all our powers; and sickness impairs the bodily powers and, through the brain, the powers of mind as well.

c. All sick persons require to be ministered to by one, if not several, able-bodied people; but the Christian is put into this world not to be served, but to serve.

d. So many forms of sickness are known to be the result of the folly and sin of humanity—though very often not those of the actual sufferer—that there is a strong presumption that all blight and disease are abnormal.

e. Our Lord distinctly taught that disease was of the devil and not of God.

2. A second possible hindrance is the scope which God gives to the free action of indifferent or wicked men. But it is evident that when he who prays has the will to health, and prays either for his own health or for the health of some one who also evinces this will, the only way in which the sin or indifference of the world can hinder the blessing is in the effect it may have on the mind of the sick person. But the sick person can, if he will, obtain grace from God to resist this influence, so this hindrance need not be counted as inevitable.

3. The third hindrance is lack of faith in the soul that prays, whether for himself or for another. This hindrance is very real and very subtle, and may exist where we least expect it, as may be seen from two incidents of the Gospel story.

a. The lack of faith shown by the community * at Nazareth appears to have been the result of a long familiarity with, without sympathetic knowledge of, the Lord himself.

Note that as a boy He must have had a winning personality; there is no reason to suppose that He would be disliked by His neighbours and playmates. But when He assumed power at the beginning of His ministry it did apparently annoy men who had been long on friendly, and to a certain degree familiar, terms with Him and had not suspected His true greatness. No such annoyance was shown away from His home. He was followed in other districts by delighted crowds; the people heard Him gladly.

It cannot be a mere coincidence to-day that Christians who have all their lives been very religious are as a rule more antagonistic to some unfamiliar doctrine of the power

* Cf. *Christus Futurus*, p. 255 : "To-day every individual who reasonably accepts the salvation of the body is dragged back by the collective soul of Christendom," etc.

of prayer than are sinners or indifferent persons. Those who study faith-healing know well that men of life-long religious habit often find it harder to exercise healing faith than do any other class.

b. When the disciples failed to heal the epileptic boy Jesus explained the cause to be lack of faith. But let us observe, that they had the will to health—they tried to heal; they fully expected to heal—they were astonished at failure; even after the failure they were unconscious of their lack of faith, as proved by their naïve question, "Why could not we cast him out?" Yet Jesus, with great grief, reproaches them for lack of faith, and tells them that they can only augment it by prayer. In accordance with this we find Christians to-day constantly affirm that the cause of failure to regain health must be something external to themselves, because they cannot detect unfaith in their own mental attitude. The will to heal, the confident expectation of success, and the sense or consciousness of faith, appear to them to constitute perfect faith.

B. Thus we see that the teaching of the Gospels strongly suggests that the only real hindrance to the fulfilment of the prayer for health is lack of faith in the soul that prays; that long familiarity with the Christian life and a certain degree of faithfulness to our Lord may actually make faith in any non-familiar aspect of His power the more difficult (John ix. 41). Even when the difficulty is surmounted there may be a radical lack of faith in hearts which have every appearance of being faithful.

We also see from our Lord's teaching that for this lack of faith there is no help in man; the needed help comes from God, and must be sought in prayer.

Note that the words 'and fasting' in the text we are discussing are rejected in our revised version as not authentic.

CHAPTER XVIII

TWO COMMON OBJECTIONS AND THEIR ANSWERS

ANALYSIS

Objection No. 1. The fact that people of faith can be ill indicates that there is no necessary connection between faith and health.

A. In answer, consider in detail the parallel case of moral imperfection. We find faith associated with wrong-doing, but do not thence conclude that a man of faith has not power to do right if he will.

1. No religious teacher would allow that moral failure was ever God's will, or that God's grace, in response to faith, could not always give moral victory.

2. But every religious teacher insists that God's grace is necessary to enable the ordinary man to do right.

3. Hence moral failure, they teach, can only be due to
   a. lack of will to seek moral health from God; or
   b. lack of perseverance in seeking it; or
   c. some more fundamental sin which it is man's duty to alter.

4. But we have seen that a man's whole moral outlook in relation to God is comprised in what our Lord called 'faith,' which He regarded as the cause of inevitable moral victory.

NOTE. The distinction between possessing (or lacking) inward moral health and showing (or lacking) its outward signs, is important, for moral disease may be cured while the outward symptoms still persist.

We are led too much to identify morality with the doing, or not doing, of certain actions, not only by our penal code, and by prevalent opinion, but by much imperfect religious teaching. Such identification is in direct contradiction both to an intelligent view of morality and to the express teaching of Jesus Christ.

B. Experience teaches us that men of real faith may have glaring faults; but we believe that a stronger faith would enable them to overcome more rapidly the habits which grew before the heart was

set on good, while all the good they show is due to the degree of real faith they possess.

Failure in goodness, it will be conceded by all, is failure of love and faith toward God.

C. All this is precisely paralleled in the relation of faith to physical health. Faith produces a spring of new life which manifests itself in the physical restoration of the faithful sick person according to the vigour and completeness of that faith. Just as faith does not always remove moral faults, so it does not always remove physical disabilities.

It follows that we cannot deny the dependence of physical health on a right faith on the ground that some saints are sick, unless we are prepared to deny the dependence of moral health on a right faith on the ground that good men are faulty.

Objection No. 2. It is more or less vaguely held that the soul animates the body, but the spirit is that part of man which, far removed from the physical life, is concerned with religion, and it alone is God's special and proper care.

A. To meet this objection, let us consider the meaning of these terms.

1. The tripartite division of man into body, soul and spirit, is not found in the Gospels, and is foreign to modern thought. In this book the dual division into spirit *or* soul and body is used.

B. As far as we know, man has but one life, with two aspects—physical and spiritual (or mental). During life the physical is entirely dependent on the mental or spiritual; at death both these aspects of life *appear* at once to cease.

C. We must deal with life as we know it, and we find our one life animates the body, flows into thought and moral purpose, and also into our consciousness of God and all our relations to Him.

In the Synoptic Gospels our Lord speaks as if life were one and indivisible, and as if the right relation to God which He calls spirituality would produce in us both physical and moral health.

CHAPTER XVIII

TWO COMMON OBJECTIONS AND THEIR ANSWERS

Objection No. 1. It may be urged that the fact that many people who possess faith suffer illness disproves any connection between faith and physical health.

A. The fallacy of this argument may be shown by adducing the parallel case as regards moral health. Let us consider this parallel case in detail. We often find people who have faith and yet have not entire moral health; we do not, however, on that account conclude that they could not, if they would, do right.

1. No religious teacher would tell a man that his moral failure was God's will, or that the pull of the world was so strong that in his case, whatever his faith, God could not give him strength to win a moral victory. Such teaching would take the heart out of the man's confidence in God, and therefore out of his moral endeavour.

2. But every religious teacher insists that God's grace is necessary to enable the ordinary man to do right. A few men may remain throughout life atheists or materialists and also stern moralists, but belief in the power and grace of God is needed by the average man—

a. to save him in an hour of critical temptation;

b. to cause him to persevere in righteousness.

3. All Christian teachers believe moral failure is caused by either

a. lack of will to seek the moral health God is willing to give; or

b. lack of perseverance in seeking it; or

c. some mental or moral condition in a man's relation to God which it is his own duty to alter.

4. But these things—a man's will to do good, and the motives that cause him to persevere in seeking moral good, and his mental and moral outlook in relation to God—are all comprised in what our Lord called 'faith.'

a. We have already seen that faith is an aspect of love, and love involves the passion and activity of the whole nature in its relation to the beloved.

b. We know by examining our earthly relationships that it is just in proportion as we have confidence in our friends that the outgoing of our nature toward them is beneficial for them and for ourselves. This we can illustrate. If we exercise saving activities towards a wretched criminal, it is because we believe that there is still a heart of good in his evil. If we believe a man to be wholly evil, pity becomes contempt, injuring both ourselves and him. A man may express the utmost confidence in the good heart of a reckless companion, but if he does not really believe that the man's heart is good, the companionship is a source of evil to both. Again, a man's character rises in the moral scale by means of right relations with other persons; unless he come in contact with those who evoke his faith he does not rise, although, while in reality having this faith, he may call it by other names or be unconscious of its existence.

c. Our Lord regarded faith—the faith we have tried to analyze—as the cause of all moral victory (Matt. xvii. 17; Mark ix. 19; Luke viii. 49-50, xviii. 8, xxii. 31-32).

We must, however, note the distinction between inward moral health or the lack of it, and the outward signs which betoken moral health or moral disease. It is an important distinction, because the moral disease of a soul may be cured—inward moral health may take its place—while the symptoms of the disease may still automatically persist. As illustrating what is meant, let us take the story of a little child seen weeping bitterly because it was lost in the crowd. The mother was found and rushed to embrace it, and the little one, wrapped in her embrace, its little arms tightly about her neck, gazed with a smile of triumphant and beatific joy at the crowd, while for a long time its deep, long-drawn sobs continued. And we may see a man who through lack of faith has contracted a habit of ill-tempered or worried or depressed demeanour, and after attaining to a large measure of Christian faith and inward serenity is unable for some time to free himself from the bad manner habitual to him; tricks of nerve and muscle long indulged go on as it were automatically offending against those laws of beauty and grace to which Christian behaviour ought to conform. Unfortunately, we are too much accustomed to think of morality as consisting solely in outward actions or in refraining from evil actions—as witness:

a. Our penal code—a bad educator—which concerns itself only with breaches of law, so that a mere evasion of the law is apt to be treated as righteousness.

b. Public opinion, which concerns itself almost entirely with breaches of custom, or what is called ' the law of honour '; and treats mere evasion of this obligation as respectable or honourable.

c. A great deal of our religious teaching, both in books and pulpits, which concerns itself with the negative morality of the Jewish decalogue; so that negative morality constantly passes, even among Christian people, for Christian virtue.

But all this is in direct contradiction both to an intelligent view of human conduct and to the express teaching of Jesus Christ. If we consider this teaching we shall find that Jesus regards the inward cleansing of the heart and motive as the prime necessity ("Ye cannot gather grapes of thorns or figs of thistles"); and that this inward renewing of life will manifest itself, not, first or most, in the negations so dear to a second-class type of devotion, but in what is positive and an antidote to evil.

B. To go back to our illustration of the child sobbing while smiling in triumphant bliss, we may take this as a picture of the automatic action of sin when, by the operations of the Holy Spirit, the fountain of the sin has been dried, the sweet water of life is rising in its place, and positive, beneficent activities manifest themselves, jostling the evil though not at first overcoming it. As we all know, men who by faith attain to moral health may and often do have glaring faults. Saintly missionary bishops have been known to have violent tempers. Time-serving worldly-mindedness, subtle forms of selfishness, constantly reappear in lives otherwise full of goodness. This does not contradict the fact that the only real hindrance to moral health is lack of faith; a stronger faith in some faulty saint would cause the aftermath of his former sinful heart to wither more rapidly; the degree of real faith that he has is causing all the good that is in him.

True morality, then, is not the absence of wrong-doing, but the output of good activities from a good heart. In many passages of our Lord's teaching this is made clear. A good heart is a heart that pulses with spiritual life, whether or not it attributes to God the strong current of its life. All religious people acknowledge that the highest form of moral goodness is consciously rooted in God; and this conscious rooting in God is the love of which faith is an aspect. Therefore any failure of goodness is due to the failure of love and faith turned Godward.

C. A precisely similar state of things exists with regard to faith and physical health. Faith produces a spring of new life which manifests itself in the sick person, and ' according to ' that faith is the vigour and completeness of the healing process. In precise analogy to the fact that a degree of religious faith does not always remove serious moral faults from a character is the fact that it does not always remove physical disabilities.

It follows that we cannot make valid objection to the doctrine of the dependence of physical health on a right faith on the ground that some saints are weak or ill, unless we are also prepared to deny the dependence of moral health on a right faith on the ground that good men are faulty, and some very faulty

Objection No. 2. Another objection commonly felt is connected with the meanings given to the terms ' soul ' and ' spirit.' Many people have an idea more or less vague that while the soul animates the body, the spirit is something quite different, something in which none of the ordinary attributes of men and women inhere; and it is this inconceivable entity called spirit which alone can concern itself with God and which alone is God's proper care. Spirit thus regarded is an abstraction from life as we know it, a human effort to think of a sort of life that is neither mental nor physical. Let us consider what may be the most reasonable meaning of the term ' human spirit.'

A. The tripartite division of man's nature into body, soul and spirit comes to us from the phase of Old Testament thought, and is shown by Dr. Charles * to have acted as a hindrance to the development of a belief in immortality, because all the attributes of personality were attributed to the soul, which was not conceived to survive death. Spirit was thought of as a vague immaterial something which could interest no one. This tripartite division of

* *Jewish Eschatology,* by R. H. Charles, D.D., pp. 406-409.

man is not found in the New Testament, except in some phrases of St. Paul.* It appears to be foreign to the thought of our Lord, so far as we can trace the working of His mind in the Gospels. Except in pietistic or theosophical literature, it is also foreign to modern thought, in which soul, spirit, mind, ego, self, are used synonymously to stand for that part of man which we think of as embodied in the physical organism, and which we believe survives death. By far the greater part of the mediæval and modern teaching which accepts St. Paul's occasional nomenclature of spirit, soul and body, might be quite as well expressed, so far as its ethical or religious significance is concerned, in our common nomenclature of spirit *or* soul and body. What is commonly meant by 'spirit' and 'spiritual' is the more noble and godly activities of the mind. In this book, spirit, soul, mind, self, are used to express the individual human personality, composed of will, emotion and reason, and developed only in its relations with other personalities.

B. It is important to note that, although we are obliged to make abstractions in our minds for the sake of clarity in our reasoning processes and in their expression, we have no knowledge whatever of any clear line of distinction between the physical life and the mental or spiritual. At death both these aspects of life appear at once to cease. While a man is alive, all that we know of his spiritual life depends upon the health of that part of the brain upon which his processes of reason depend.† Mar his physical life by injuring this part of his brain, and he becomes at once a non-spiritual, non-moral and helpless creature, whose physical life is wholly dependent upon the exercise

* Compare Prof. H. A. A. Kennedy's *St. Paul's Conceptions of the Last Things*, pp. 145-150.

† Sir T. C. Allbutt, M.D., etc., writing in the *British Medical Journal*, 18th June, 1910, says: "Even the purest spiritual life depends upon bodily integrity; unless all the organs and tissues are there, and relatively complete, the transformation (he is referring to spiritual exaltations, conversion, etc.) cannot take place, and the system can only revolve about some inferior centre."

of reason and morality in other men. Such a person, if well cared for, may be called physically healthy, but he could not find or choose or prepare his food or remain in life or health if left to himself. We must therefore perceive that physical life is dependent upon the mental or spiritual, and the mental or spiritual life is dependent upon the physical, so far as our *knowledge* is concerned.

C. One life animates the body; flows into thought and moral purpose, and also into our consciousness of God and all our relations with Him. It is possible for a man to live almost entirely upon the physical plane, or to be highly moral, without consciously taking account of God in his moral purpose. Man's effort to talk to God and serve Him is what we commonly call his spiritual life. But we have no proof that these are two sorts of life possessed by any man. We may hold one theory or another, but, as a matter of fact, we are bound to deal with life as we know it; and if we notice the words attributed to our Lord, we shall find that, in the Synoptic Gospels, He always speaks of life as if it were one and indivisible, and as if faith in God—the right relationship of men to God which we call 'spirituality'—could bring about:

a. The right relation to the human brotherhood, which we call *morality.*

b. The happy, childlike reception from God of all physical good, including *health.*

CHAPTER XIX

SPIRIT THE ONLY SOURCE OF PERENNIAL HEALTH

ANALYSIS

The doctrine of the *primacy* of the spirit as the source of health is not contradicted by other methods of cure.

A. This may be illustrated by analogy from the moral sphere; thus, a child or man may be cured of bad habits by

a. good advice or instruction, which may induce the formation of good habits; or

b. some disaster or punishment, which may act like a surgeon's knife and cut out a bad habit; or

c. some happy change into more loving relations with his fellows, which may renovate a man's moral nature, as a more healthful climate may renovate his physique.

But such helps to moral health are not held to contradict the religious man's belief that human goodness is only stable when the life is rooted in God by faith.

B. There is a close analogy between scientific methods of curing moral weakness and moral disease, and the common scientific methods of curing physical disease.

We cure ailments:

1. By physical means, which do not produce any active principle of inward health rendering the body henceforth more immune to disease—(*a*) by administering drugs, (*b*) by surgical operations, (*c*) by change of climate.

2. By mental means—(*a*) Suggestion—hypnotic, direct, or telepathic; (*b*) Psycho-analysis.

C. But these methods represent mental, not spiritual, healing, even when practised by spiritually minded persons.

D. The fact that these outward physical and mental methods of treating disease constantly succeed in attaining their temporary end is no more reason for refusing to look to God for physical health than the fact that there are many scientific methods of making men moral is a reason for refusing to look to God for moral health.

CHAPTER XIX

SPIRIT THE ONLY SOURCE OF PERENNIAL HEALTH

A further analogy is to be observed between moral and physical weakness as regards methods of cure. There are other ways of influencing a man's moral life besides that of directly pointing him to God, and that these ways are more or less successful in attaining their end in no way detracts from our view of the *primacy* of the spiritual life as the source of moral health. This may be illustrated thus:

A. A child or man may be cured of a vice or bad habit thus:

a. By administering to him in larger or smaller doses reflections upon the advantages to be derived from giving it up and the disadvantages of continuing in it. This is a very common practice, and in the nursery, the school, the mission room and the pulpit attains its end in perhaps the majority of cases. The same method will also induce the formation of many good and useful habits.

b. When the administration of good advice is not enough to make a man change his habits, some disaster —such as sudden loss of reputation or legal punishment, or the violent anger of a trusted friend, or sudden terror of hell—may cut the evil out of his life as by a surgical operation.

c. In a similar way a sudden illumination of earthly love—such as a good marriage, the charge of a helpless child or invalid, or some happy friendship—may as com-

pletely change a man's moral life as removal to a better climate will often change his physical health.

But although external help may at times cure bad habits and at times make a marked change for the better in a man's whole moral tone, this fact is never advanced by religious people as at variance with the established belief, not simply that the highest morality can only be attained when the life is deeply rooted in God by faith, but that all moral positions to which the human soul may attain are in reality reached by the blessing of God, and are only stable in so far as the power of the Divine will has been assimilated by the human will.

All high moral virtues have eternal quality. If we believe that anything is eternal, we believe that such qualities as love, which is patient, self-sacrificing and full of sympathy, is eternal; that justice—the justice of the Golden Rule—is eternal; that joy, that delights itself in all good, is eternal; that beauty and truth, which are the food of joy and the outcome of love, are eternal. But these things are not developed in the human soul unless it has hold, consciously or unconsciously, of the Being of God, whose attributes they are. We acknowledge with St. Paul that in human life they are the fruit of the indwelling Holy Spirit; they constitute moral health; and whenever they are absent, we know that there is a lack of the full faith that takes its beauty from God as the flowers take their colour from the sun.

B. We can draw a further almost exact analogy between the way in which the world seeks to cure moral weakness and disease and the way in which we commonly seek to cure physical weakness and disease.

1. We cure ailments by physical means which do not produce any active principle of health, rendering the body more immune henceforth.

a. When child or man is weak or ailing we administer medicine—antidotes, alteratives, tonics—which partake of the same external character as the hints of reward and punishment and the bracing of public opinion, administered to the weak or ignorant mind. By this treatment we certainly produce, as a usual thing, certain habits of health in the functions of the body which might have lacked strength if occasional ailments had not met with medical treatment.

b. We also undoubtedly cure diseases by surgical operations.

c. Again, a beneficial change of climate may lift the health into a much more vigorous phase.

2. The forms of treatment just mentioned are all merely physical; but there are other forms of treatment for ill-health, now coming greatly into vogue, which resemble the merely physical, in that they are administered from without.

They are even more closely akin to the external methods used to induce morality, in that they are addressed directly to the mind rather than to the body.

They may be described as:

a. Suggestion—

i. Hetero-suggestion, i.e. suggestion given to the patient by another.
ii. Auto-suggestion, i.e. suggestion given to the patient by himself.

Note that all suggestions coming from without must be adopted by the patient before they can become effective. "The sub-conscious responds to suggestion, that is, to affirmations made with belief or conviction. If emotion is present, the success of the suggestion is still more fully

ensured—assuming, of course, that the emotion is of the right kind. In the case of a good or useful auto-suggestion the emotion should be that of enthusiasm and confident expectation (akin to, if not identical with, faith)." *

b. Psycho-analysis, which consists in the skilled investigation of the patient's memories until some cause of haunting fear or grief is discovered; the bringing of such cause of worry into the light of reason and under the play of cheerful suggestion, under which it often vanishes, with the result that the chronic disease, caused by the mental worry, is removed.

C. All medical methods accomplish much. They do not convert the inner centre of a man's life into a perennial spring of faith and hope which is within him a spring of health; but in so far as they do good they are of God, and, in the hands of earnest-minded practitioners are often heaven-guided. But all this is not at variance with the fact that the most permanent and most elastic health can only be attained when the life is deeply rooted in God by faith.

D. To sum up the analogy here pointed out: the undoubted fact that physical and mental treatment of disease constantly succeeds in attaining its temporary ends is no better reason for assuming that God is unwilling or unable to give us physical health in answer to the prayer of faith than is the fact that men are made more moral by many different methods a reason for assuming that God is unable or unwilling to give moral health in answer to the prayer of faith.

* *Suggestion and Mental Analysis*, by Dr. William Brown, p. 15.

PART IV

THE PRACTICE OF GOD'S PRESENCE AS THE SOURCE OF PHYSICAL LIFE

CHAPTER XX

THE PRAYER FOR HEALTH

ANALYSIS

A. This prayer must be very simple, but will involve (*a*) belief in God's will being done in all nature, psychical and physical, and (*b*) the offering of the self, soul and body, to that end.

B. The prayer of faith consists in petition and realization.

1. Petition which (*a*) defines desire, and (*b*) throws the soul in childlike confidence on God.

2. Appropriation or realization which may be analyzed into:
   a. Contentment in God's character.
   b. Contentment in the boon given.

C. The modern mind raises reasonable objections to prayer as thus conceived.

1. Doubt objects:
   a. If nothing evidently happens after prayer it involves falsity to imagine the prayer granted.
   b. If nothing happens it must be because God will not, or cannot, give; it is not gratitude that is needed, but more entreaty and self-preparation.

2. Faith objects:
   a. God will give all good things without agitation on our part; or
   b. It is right to realize definitely God's supply of definite needs, but to ask anything insults His perfect goodness and omniscience.

D. Jesus Christ certainly taught the appropriation by faith of the end of prayer, even when no boon was manifest, on the ground that

God could not fail to give. But he also insistently taught petition to God. The apparent paradox is a pledge of further vision.

E. Replies to the foregoing objections as they apply to the prayer for health.

1. *Re* objection 1 (**C.** 1. *a.*).

a. Man is liable to sin and liable to sickness because his spirit and the spirit of humanity do not perfectly co-operate with God's spirit.

b. With every petition for either moral or physical health comes an accession of Divine life which, as he assimilates it, will enhance both moral and physical health.

c. What is given, in order to be retained must be instantly used in worship and thanksgiving. Thus believing God's will is our health, no falsity is involved in asking and believing that we have.

2. *Re* objection 2 (**C.** 1. *b.*). Immediate and complete bodily cures in response to the prayer of faith are as frequent as immediate and complete moral renovation. But under our present unfavourable conditions both bodily and moral restoration is likely to be gradual, not sudden.

3. *Re* the objection of faith (embodied in **C.** 2. *a.* and *b.*). It is characteristic of a high level of faith, and consequently may be specially harmful. Note:

a. If it is valid as regards prayer for material good, it is also valid as regards prayer for spiritual good.

b. Petition does not imply unwillingness to give, or ignorance of our wants, on God's part. A perfect, vital, human friendship in which mutual request did not exist is inconceivable; nor is a friendship with God in which request is absent more conceivable.

c. The objection is a revolt from the incessant petition which shows little faith, and as such is probably right in what it affirms, wrong in what it denies.

d. Petition is really implied in any careful account of the process of realization, even though it may not be recognized as such.

e. Petitionary prayer keeps alive in the heart the great truth of a personal link between the human soul and the Divine Lover.

f. Petition is the simplest symbol and expression of the faith that God will meet every varied need of daily life.

F. 1. Unless the prayer of faith have deliberate intention toward the body as well as the soul it will not make for a complete man in Christ Jesus. The man who aims at being "merely spiritual" is not thoroughly spiritual, and is lopsided.

2. The prayer of faith for bodily health, as for spiritual health, must be habitual; it cannot then fail to bring increasing health.

3. The Eucharist will become more real and more significant to the man who includes bodily health in his habitual prayers.

G. Sickness should not dismay the faithful soul more than moral failure. Both tell of imperfect co-operation with the God of all life. United prayer should be called to the help of the individual.

H. The individual Christian praying for personal health cannot but pray that the whole world's burden of disease may be lifted.

CHAPTER XX

THE PRAYER FOR HEALTH

A. It cannot be repeated too often that the prayer for bodily health, while in itself it cannot be too simple or too childlike, involves, if it be persistent and intelligent, (*a*) the belief that God's will is to be done in all psychical and physical nature—i.e. "on earth"—and (*b*) the offering of the self—the soul, the body—to God for the salvation of both the soul and the body of the world.

B. The simplest prayer of faith consists in petition and realization or appropriation.

1. To *ask* in the simplest words for what we want, in the temper in which a beloved child asks a parent for what he knows the parent will delight to give, is a necessary exercise, for in no better way can the soul (*a*) define its desire and (*b*) throw itself into the right attitude toward God. Prayer is the attitude of mind toward the desire and toward God; words, uttered or unuttered, are only its expression: but just as a healthy soul would be imperfect on this earth without a healthy body, so a healthy desire would be imperfect without healthy expression.

2. Close upon petition must come the other half of prayer, which is *realization*. The request is the holding out of the hand of the soul toward God; realization is the clasp of the hand, warm and contented, upon the object of desire.

Realization may be divided into two parts:

a. Contentment in God's character as delighting to give.

b. Contentment in the difference which the gift makes —i.e. the difference between the empty hand and the full hand, between asking and receiving.

C. The modern mind raises, quite reasonably, several objections to this prayer of petition and realization. They are very important, and our feebleness so far in prayer arises largely from our failure to see their importance and face them fully in the light of Christ's teaching.

1. In regard to realization come two objections:

a. It being quite evident that people do not usually get what they ask God for, or do not get it immediately, the attempt to realize its reception would be false; God cannot desire falsity.

b. If we do not get what we ask for, it must be because God is unwilling or unable to give it, and hope lies, not in a delusive contentment, but only in further supplication to Him and in further effort both to make ourselves more worthy of the gift, and by helping forward whatever process of circumstance may tend toward the accomplishment of our desire.

2. In regard to petition come two objections:

a. As with God desire and action are one, what He desires to give us is given, and any initiative on our part is unnecessary. All that is appropriate and required is to accept our lot with a thankful heart.

b. Or, if it be recognized that the turning of the heart Godward and the formulation to ourselves of what we seek, is part of God's will for us, then prayer becomes only realization, petition being not only unnecessary but insulting to the Divine fatherhood:

D. In face of these objections it remains true that, according to the Gospel record, Jesus gave unlimited promises to prayer, and He did not teach that supplication without realization was adequate or desirable. It is needless to quote the special sayings that at once come to mind; the whole tenor of His commands, promises and parables referring to this subject is to the effect that supplication without realization, whatever it may accomplish in earth or

heaven, is beneath the level of true faith. There is nothing more certain about His teaching than that He taught petition, and He certainly taught the realization of faith concerning everything for which we pray. We ought, therefore, if we profess to follow Him and desire to love God with all our minds, to give prayerful attention to both petition and realization, seeking for some understanding of the whole in which these two apparently contradictory halves unite. A paradox is not a cushion on which to rest our mental indolence; it is the pledge of further vision, the promise that by practising both sides of the truth we shall solve what we cannot solve if we content ourselves with one side.

E. We here give suggestions as to the lines along which answers to the foregoing objections with regard to the prayer for health may be sought.

1. With regard to the objection (**C.** 1. *a.*) that people constantly pray for recovery from sickness and are not healed, and therefore the effort to believe the prayer granted would involve falsehood, we shall find the answer in the main tenet of our doctrine of spiritual health—that bodily health is the expression of spiritual health, and that health can only come to the diseased spirit by realizing the Divine help. This requires analysis.

a. Man's spirit is unhealthy because the spirit of humanity and his own individual spirit have not entirely co-operated with the creative Spirit of God. He is not always doing wrong consciously or unconsciously, but is liable to wrong-doing, and this liability is the first cause of any sin. In the same way, for the same cause, his body is liable to ill-health; this liability is the first cause of any illness.

So far as regards sin this has always been quite clearly the teaching of the Church; but the habit of dealing with the symptoms rather than the cause of sin has been very pernicious, and has resulted in so warped a notion of

spiritual health that we often feel the impious man has a more healthy spirit than the pious one.

b. The abounding grace and saving health of God, assimilated by faith, will transform the very liability to wrong in thought and feeling into a greater liability to right—not the artificial right of a one-sided piety, but the genuine right of a hearty and helpful life.

Now, our point is that a greater liability to right in the spirit is at the same time, according to the mind of Christ, a greater liability to health in the body. The instant a man prays in faith for either moral or physical health an accession of Divine health comes into his spirit, which, if he assimilate it, will increase both his moral and physical health.

c. It is only by use and wont that the Holy Spirit given to man can be made one with his own life. Instant is the accession of the Divine Spirit; instant must be its use; and the first and best use to make of it is to worship God by rejoicing in what He has given. Realization consists in a man giving thanks to God for His great glory of loving power toward him, and taking comfort in the deliberate conviction that he is more at one with God, consequently more right and more wholesome, than he was before he uttered his prayer.

In this way we come to see that when we believe God's will is our health there is no falsity in the habitual prayer of faith consisting in petition and realization.

2. The objection (**C.** 1. *b.*) that because there may be no marked immediate outward change brought about by the prayer for physical health, God must be unwilling or unable to heal, is also met by the foregoing consideration. In some cases the prayer for a changed heart is followed by sudden, complete, and lasting moral reform; and in quite as large a proportion of cases the prayer for bodily healing is followed by sudden restoration to health. But when the faith of the surrounding community is at a low ebb or

where false ideas of the Christ prevail—as at Nazareth of old and in our own civilization—the change from a bad to a good moral state comes gradually by the persistent prayer of faith, and so does the change from a bad to a good state of physical health when physical health forms a part of the Christian hope. Failing this, spiritual health itself cannot be complete, for faith on its earthward or re-creating side is not developed, and so cannot do its perfect work.

3. The objection (embodied in **C.** 2. *a.* and *b.*) that if God wills to give us all good, petition is unnecessary, is an intellectual difficulty incident to the application of a true intuition of faith. It has behind it less weight of religious tradition, but it belongs to a higher level of Christian life, than preceding objections. In many departments of life it is easy to see that men on a high level as regards aim and ability when they go wrong do greater harm to the world than those who remain on a lower level; this should teach the man of clearer faith and higher calling to be specially alert and careful.

Several points about the objection in question may be just noted.

a. If it holds true for material things it also holds true for spiritual things. To refuse to pray for material things on the ground that God will give what is good without being asked and to continue to supplicate what are called purely spiritual blessings, is obviously inconsistent. It is like trusting a good father to feed his son but not to educate him. Again, if true at all it holds true in direst emergency—e.g. in face of battle or in the pains of death. If the human instinct to turn to God in petition is admitted to be, in any case whatever, a true instinct, the whole objection falls to the ground. This is indeed admitted by thoughtful minds who, when they deny a place to petition for the devout, usually make that denial cover *all* petition.

b. Petition or request does not necessarily imply unwillingness to give, nor need it even imply ignorance of our wants, in the giver. We constantly ask our best friends for favours though we believe they will delight to give, and even though we know they realize our needs before we ask; and we desire that they should treat us in the same way. This interchange is so habitual that we hardly notice it. Before we assume that two human friends, knowing each other's needs as absolutely as we believe God knows ours, would exchange no utterance or attitude of request, let us ask ourselves if we can at all conceive what such a friendship would be. If we ask a question of a friend, petition for an answer is involved. If we simply gaze at him, seeking to understand him better, we imply a request that he would explain himself. A friendship with no request on either side would be either entirely static, and therefore dead, or inconceivable to us. It would mean that neither had anything to learn or to get from the other. This is a relation to God which we cannot conceive, and if we cannot conceive it we are on very dangerous ground if we seek to make a mental blank part of our practical religion.

c. The objection to the petition of faith on the ground that only realization of God's attitude is appropriate or necessary, is a revolt against the ceaseless clamouring of almost faithless petition, of which Christians have been so often guilty. The revolt is wholesome; better far the exercise of realization without petition than petition without appropriation or realization. But all revolts from an imperfect or one-sided doctrine or practice are apt to be expressed first in an extreme or one-sided form of the opposite. The probability is that this revolt is no exception, and that the truth lies in what it affirms, not in what it denies.

d. Further, petition is really implied in any descriptions we get of the process of realization. Petition is

overlooked; it is not called by its name; but it is certainly implied in the attitude of mind demanded by many who call the faithful to appropriate health from God while they profess to deny a place to petition.

e. Petition simply expressed is of great value as keeping alive in the heart the great truth that it takes two to make a friendship, it takes two to love, that the relation between the human soul and the Divine lover is that of child and father, not a blurring of the distinction between man and God.

f. Just as the sacraments of Baptism and the Eucharist are the simplest symbols of man's need for cleansing and nourishment and God's fulfilment of that need, so petition to God is the simplest symbol of each varied and multiform need of daily life and of the belief that God will meet that need. Just as the sacraments are satisfying to the soul because they symbolize not only the need but the appropriation of all that is needed, so conscious appropriation or realization after each petition is necessary to make prayer a true expression of man's dependence upon the divine Fatherhood.

F. 1. The prayer of faith for health ought to have deliberate intention toward the body as well as the soul. While it is true that if we attain spiritual health by any means the effect will be manifest in the physical health, it is also true that if a man does not include his body in his desire to be, as far as in him lies, a creature pleasing to Creative Love, if he does not conceive of Creative Love as willing his bodily health, he is not making for spiritual wholeness. The man who tries to be " merely spiritual " is not thoroughly spiritual; he is lopsided in the inner citadel of his being. He may have revered spiritual lopsidedness from his youth up and be descended from generations who revered it, but Creative Love is still saying to him, as God said in Christ to the messengers of the great Ascetic, " The blind receive their sight, and the lame walk,

the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me" (Matt. xi. 5-6).

2. The prayer of faith for bodily health, as for spiritual health, ought to be habitual. A devout man once said in the pulpit, "If you can't pray on your knees pray walking about; if you can't pray in the house pray in the garden; if you can't pray long at a time, pray often for a minute at a time; but by any means make a habit of prayer." There can be no question but that the person who makes a habit of the prayer of faith for health soon becomes a different being. The orientation of the mind changes; there is for him a new heaven and a new earth.

3. The Eucharist will become more real, more simple, more intelligible, to him who thus includes bodily health in his habitual prayers. At the same time it will symbolize the ever-deepening mystery of the free Creative Spirit immanent in an ordered physical universe and finding its fullest expression in the Incarnation of our Lord Jesus Christ.

G. If times of sickness come, these may well dismay the praying Christian, but not more than when times of faithless depression, or uncharitable emotion, or any other sin, overcome the health of the soul. Until the whole human race is saved offences may come. In all such cases unless the Christian is so practised in the prayer of faith as to be able fully to co-operate with God for his own restoration, it is well, whatever physical aid he may invoke, to have the help of some other or others to pray for him. "No man liveth to himself."

H. In his prayer for personal health the Christian can never omit to pray that the burden of disease be lifted from the whole world, knowing that by each prayer of faith God obtains access to the world of men.

CHAPTER XXI

REALIZATION AND SUGGESTION

ANALYSIS

I. ' Realization ' considered in relation to auto-suggestion.

A. M. Coué's method of mind training increases efficiency.

B. Warning that the method may increase hysterical tendencies.

II. Analysis of human mind.

A. The sub-conscious part of the human mind is made up of race memories: its promptings and inhibitions arise from past experience.

B. (1) The rational part of the human mind is the highest. All that we call inspiration or revelation has come only to communities with well-developed intellectual powers.

(2) In the knowledge of God the sub-conscious must play the part it plays in all knowledge, storing all memories, and sometimes liberating these in hours of reverie.

NOTE: Reason, like any other human power, may be abused.

III. A. It is possible so to practise auto-suggestion that the reason is weakened thereby.

Three considerations are to be noted:

(1) Suggestion enters into all healthy education.

(2) All good education includes the negating of bad mental tendencies and overcoming defects of memory.

(3) As the aim of all good education is to make the sub-conscious mind the ready servant of the reason so that there is unity of action regulated by reason, auto-suggestion, to be safe, must have the same aim. When unity of nature is achieved man can offer God better service.

CHAPTER XXI

REALIZATION AND SUGGESTION

I. Realization in prayer, as described in the last chapter, may profitably be studied in relation to the practice of auto-suggestion. Conflicting and contradictory advice in these days is often given about healing by suggestion.

A. On the one side we are told by many teachers and medical advisers that the success of M. Coué's method of quiescent auto-suggestion shows that it is a plain duty to increase our own efficiency, physical and mental, by the practice of regular and habitual repetitions of heartening formulæ.

B. On the other hand we are warned by many teachers and preachers that the practice of methodical auto-suggestion tends to increase the power of the sub-conscious mind over the rational mind—a most undesirable result.

II. Let us think clearly about our own minds.

A. The sub-conscious mind appears to be the repository of all those bits of wisdom and skill which the race or the individual has learned well enough to do—as we say—without thinking. The race has learned to breathe, and digest, and to be warm-blooded, i.e. to circulate the blood quickly. When we say "it has learned," we should remember that we are talking about what no one understands. In some way, in biological evolution, these things came to be done; and we know that the interior intelligence now presides over these functions and regulates them, and can be played upon by divers suggestions, as

we play on the keys of a piano, with corresponding functional results. The sub-conscious has also learned to prompt the actions of self-support, self-defence, race-continuance and herd-loyalty, and to inhibit whatever circumstances may seem to imperil these. These promptings and inhibitions have grown strong in the course of a million years of animal and prehistoric experience. The individual sub-conscious mind is also the repository of group likings and dislikings, which it has been learning for, perhaps, some thousands of years; and, last but not least, it accepts and hides away in perfect memory all that the individual conscious mind has taught it since the birth of the individual mind of whom it is a part.

Thus we find, in the normal man of to-day, that the impulses of self-preservation, etc., which he shares with the animals, are the strongest and most unfailing. His tribal or national impulses are weaker, but still are very strong; while his individual experience, which has determined what is unique in his sub-conscious mind, gives him convictions or facilities which are strong when associated with the primitive impulses. Thus, for example, if the individual has acquired musical technique in early life and afterwards neglected the art, the sub-conscious mind will always reproduce it, on occasion, more or less perfectly, but not as reliably as it can reproduce those things which the race learned in prehistoric epochs. If the individual has learned to pray in early life, the sub-conscious mind will, in critical moments, always prompt to prayer, for prayer is a more primitive activity than musical technique.

The memory of the sub-conscious is perfect, and it acts as a dispenser, handing out what is required; but it only remembers what the individual has consciously or unconsciously acquired. If the individual has spent long years in work on some natural science, or on mathematics, or on philosophy, or on religious devotion, at times when

the conscious mind is fagged or baffled the sub-conscious mind will bring out of its store whatever is appropriate to the hour on the subject on which the individual has consciously worked. We all know that in hours of rest or reverie, ideas, words, phrases, or unsuspected likes and dislikes, rise within us. These are the promptings or inhibitions of the sub-conscious mind. In moments of excitement we discover that we are able to perceive, or to say, or to do, things beyond our ordinary knowledge or power. In such moments our sub-conscious mind is liberating our stores of physical strength or of nerve force or of knowledge stored in the memory and based on observations made by us—perhaps made unconsciously.

B. (1) The rational mind is the latest product of biological evolution. By its exercise man has gradually attained to a rational civilization, to a rational understanding (*a*) of the universe, (*b*) of his fellow-man, (*c*) of God. Intuitive perception of truth that is somewhat beyond capacity to rationally express, is a power of the rational, not the sub-conscious, mind. This is proved by the fact that great art and exalted conceptions of God or of humanity do not come to primitive tribes or to people who live in an unreasoning human environment. All elevation of moral and spiritual values has resulted from the exercise of thought upon such matters. What we as Christians believe to be inspiration and revelation has come to communities whose members exercised well-developed frontal brains upon the problems of religion.

(2) In our rational knowledge of good or of God, the sub-conscious mind may play the part that it plays in any other department of knowledge. It stores the memories of all former perceptions and inferences, and liberates these in hours of reverie. That this is the extent of its power is proved by the fact that its promptings —often called the promptings of genius—come on subjects with which the recipient has been occupied. The

mathematician does not receive promptings on biological problems, nor the biologist upon art, nor the musician upon theology; but any one of them may receive promptings which lead to intuitive perceptions of truth concerning those matters on which he has exercised his reason.

Note. The fact that reason can be abused—that men can waste their powers in ' chopping logic ' or in sophistry —does not weaken the above argument, for all human powers are liable to abuse. While reason is not the only power needed to produce a moral life, it is the presiding and regulative principle of such a life. An apparently unreasoning individual, upheld by a reasoning community, may put good principles into practice; but a community of unreasoning people must inevitably deteriorate.

III. Seeing, then, that a rational understanding of what we are and do is necessary for our co-operation with God in His purpose for His human creation, we certainly ought not to make such use of auto-suggestion as would give the reins or steering gear into the control of the sub-conscious mind. If we do so we may become hysterical or ' mediumistic.' In safe auto-suggestion three conditions have to be observed:

(1) We live and learn by suggestion, whether we will or not. Man only develops rational life in a social environment, which means that, from his infancy, the hetero-suggestions of his environment, stored in his sub-conscious memory, play an important part in the formation of his character, including his thought. All achievements depend on habits of nerve reaction which the rational mind is powerless to control by direct volition.

(2) To negate bad auto-suggestions derived from bad hetero-suggestions by good hetero-suggestions which will become good auto-suggestions, is really the sum and substance of all education. Modern psychology has only

made this plain, and given new names to different parts of the process. Mechanical repetitions are constantly used by those who are learning to overcome clumsiness or defective memory in any art or craft or department of learning. The child chidden for bad spelling naturally mutters, " c-a-t, cat " twenty times over, and knows its little spelling lesson the next day. The Vice-Chancellor may well recite his Latin oration to himself every day for a week before he delivers it without hesitation in public. The musician trains his ear and his fingers by repetition, and the painter his eye and hand. The process of learning anything by repetition is always more or less mechanical, and the result is to bring the sub-conscious mind into co-operation with the conscious mind in the final achievement.

When mechanical repetition is good the aim is *to make the sub-conscious mind the ready servant of the rational mind, when the method will not cause, but will correct, dislocation between the two.* As far as individuals can educate their minds and bodies on the healthy lines on which all good self-education is based, there is no danger of inducing hysteria or other unhealthy conditions.

(3) The sub-conscious mind controls our unconscious bodily functions which we find our conscious will to be incapable of controlling. When, therefore, we consciously desire health while there is functional disturbance, there is dislocation between the two parts of the mind. If we would put this right by mechanical repetitions, we must be quite sure that such repetitions are in accord with our understanding and reasonable purpose. The man who repeats "I am getting better" merely as a magical formula may get better, but also runs the risk of lessening the control of his rational will upon the sources of his life and injuring both himself and the community. The man who is convinced that the source of all his life and power is in God may, without fear, repeat as often as may be,

"Bless the Lord, O my sub-conscious mind, who forgiveth all thine iniquities, who healeth all thy diseases." He cannot do this without realizing God's response to his prayer, and greater efficiency for God's service will certainly come to him. He will be stronger to think and to feel and to do. The truer his realization the more the motions of his sub-conscious mind will harmonize with his reason-directed will. Thus when he offers himself, his soul and body, a living sacrifice to God, he will offer a more reasonable service.

CHAPTER XXII

CHILD TRAINING

ANALYSIS

A. The difficulty which older people find in changing long habits of thought from unfaith to faith makes the subject of child training in the principles of spiritual health very important.

1. *a.* It is not difficult to train a very little child to spend a few minutes each day in wondering concerning the love of the unseen Friend.

b. The period of wonder and question, during which the mind holds the thought of Divine Love, may be very gradually lengthened as the child grows older.

c. With adolescence unanswerable questions will arise. The child should be taught to spread them out in silence before the Divine Love.

2. It is popularly held that disease is required to make men think, and the idea is a very old one.

Whether this is true or not depends on early education.

3. The urgent need, in secular as well as in religious life, of people in stable health who habitually take time to think on the deeper issues of life. While we draw our saints and philosophers from the weakly class, our religion and philosophy will tend to be anæmic.

4. Hence children should receive from their elders the same encouragement to give a due, if very small, proportion of their time to meditation as to give time to acquiring knowledge, to recreation, etc.

B. In the matter of health such training is of immense and pressing importance.

1. Children when young should also be given vivid impressions of the tendencies in physical nature making for health; e.g.:

a. The health force in the body which rushes to heal a bruise.

b. The ability of digestive organs to do their work.

c. The power of the leucocytes in the blood to overcome the germs of disease.

2. The power of disease will soon force itself on a child's imagination; the processes of health, of which he is unconscious, should be pictured as a mental antidote.

3. The child should be taught that the creating spirit of God delights in health, and will reinforce the processes that make for health in the body and soul of him who turns to God in confident affection.

CHAPTER XXII

CHILD TRAINING

A. We see many depressing instances of the difficulty older people find in attaining the attitude of faith with regard to their physical health, even when they are firmly convinced that the body is plastic to the spirit and that God's will is health. Such cases impress us with the absolute necessity of training the minds of our children in the principles of spiritual health.

The following points are suggested as of the utmost practical importance:

1. *a.* The child should be accustomed, little by little, to give a portion of every day to quiet thought. It is much easier than we often suppose to induce children to think; but it is not advisable at first that the period should be more than a very few minutes. By introducing at such a time a subject such as the love of a great unseen Friend we shall find questions arise in the baby mind, and the important thing is to induce it to consider these for a few minutes without conversation about them or vocal prayer.

b. This period of guarded silence should be lengthened as the child grows older. If the rest of his day be filled with healthy activity, and if he have plenty of time for sleep, there can be nothing to fear from inducing him to form a habit of giving a certain time of complete silence to the thought of the Divine Love; nor should we be discouraged if the child often tells us that the silence has

been utilized for all sorts of odd or stray, and at times obviously undesirable, thoughts. A child will be found much more willing, and much more able, to report these than to report the more solemn notions that enter his soul by the gate of silence.*

c. In adolescence we shall find that great, unanswerable questions of the Whence and Whither trouble the dawning soul. It is right that this should be. The greatest anomaly in God's creation is the thoughtless human being. No shallow answers should be given to the young soul, but he should be taught to take his questions and in joy and trust spread them out in silence before the Love of God, and then listen to the inward voice and think.

2. We hear it said on all hands that men and women will not think until they are mercifully laid aside by illness; or that such and such a one would never have become a poet, a philosopher, or a saint, if ill-health had not blocked the way to the hurry and bustle of life. This idea that some degree of ill-health will alone tempt men to a thoughtful life and that a thoughtful life will foster ill-health, is a very old one, and needs to be combated with all the energy of common sense. Plato in the *Republic* conceives of the philosophic life as induced by bodily weakness, and Shakespeare can describe the studious man as ' sicklied o'er with the pale cast of thought.'

As children and young people are even now educated this view of things is often borne out by experience. The materialism of even the very religious causes them to think time wasted when the bodily senses are unemployed. Except in sleep the well-employed young person is supposed to be using his eyes or ears or sense of touch in enjoyment, or in gaining knowledge, or else in storing up, tabulating or reasoning about, the knowledge acquired by

* He may be taught by gentle degrees that whatever rises spontaneously in his mind must be valued by his knowledge of what is good.

the senses. If religious meditations are considered good for him, they are supplied to him in books. If he is taught to pray silently, he is still supposed to be inwardly using words with an active mind. If he is healthy, and can keep up with all this hurried and constant occupation of his senses or memory or reasoning faculty, he does not, unless he be a great genius, develop an aptitude for that sort of spontaneous thought that wells up when the mind habitually questions and also listens in the shelter of its inner solitude.*

3. The crying need of our secular, as well as of our religious, life is men and women who habitually take time to think of the Eternal Verities and listen to the voice of God in the soul.† There is no reason why such a habit should not be combined with the most perfect physical health. Quite apart from religion, the proportionate value that young people set upon serious and meditative enjoyment is largely a matter of early training. The pleasures of the imagination are well known to be particularly open to children; it is not so well recognized that they early have access to a world of meditative wonder. When this is ignored and their faculty for delighting in that world remains untrained, while they are encouraged to the ceaseless occupation of their five senses, the door into that world is certainly apt to shut for them unless by some disablement of the physical senses they are spurred to push into it. Hence it comes that our philosophers and our saints tend to come from the class of weakly or disabled men, and our philosophy and our religion are liable to be anemic. If little children got as much help from their elders in learning to give a due if very small proportion of time to meditation as they get in learning to give a due proportion to the acquisition of sensuous and intellectual knowledge and to recreation and other matters, the

* In the Montessori method of education definite periods of silence form part of the daily school curriculum, and are found very beneficial to the children's physical health.

† See note 2, page 158.

joy and peace of the inner life might always be theirs, for as they grew older they would always have access to those moments of contemplation which give such extraordinary ease to heart and nerve and enlightenment to the judgment.

B. In the matter of health it is a thing of immense and pressing importance that children should be taught from their infancy to draw off attention from their sense perceptions, to rejoice in the love of God and repose in a wisdom greater than they can understand.*

1. A child should also be trained when quite small to take in vivid impressions of all the life tendencies which make for health in mind and body.

Thus, when he falls and is bruised he should be taught how the life within his body hastens to repair the damage done; he should be taught that, when he eats, his digestive organs are more than able to change the food by beautiful processes into his vigorous physical body and energy of mind; he may also be taught how disease germs are destroyed in his blood. In a thousand such ways the little mind can receive impressions of nature's power to preserve health and to heal any damage.

2. As things are, no normal child can fail to receive occasionally sharp and horrid impressions of bodily hurt and disease. These, by the shock they give, fix themselves in the imagination, or he becomes accustomed to the chronic ailments of friends. Unless more vivid impressions concerning the powers of physical health are received as part of his training the impressions of injury and disease will have no antidote, and sooner or later will bear evil fruit. All the processes of health are unconscious, but

* Cf. *Mental Self-Help*, Edwin Ash, M.D., p. 67: "I think that our present educational methods . . . are very much to blame in allowing so many persons to attain adult life without any reasonable idea of mind training." P. 110: "If it were habitual for everyone to place themselves in tune with this Something (Beyond), the world would attain benefits to life and health of which humanity has not yet dreamed."

ill-health forces itself upon the attention. A right education will correct the balance. What is beautifully unconscious ought to be held up for investigation and admiration, and the child's mind should be taught to repose in the forces that make for health.

3. Above all, the child should be taught that the creating spirit of God delights in health, and is ready to reinforce the natural processes that make for health in the body and soul of everyone who turns to God in love and gratitude and trust. Thus will the habitual prayer for health of soul and body be made easy and natural.

CHAPTER XXIII

ADULT CONVERSION

ANALYSIS

How shall the grown Christian who is unfamiliar with the doctrine of spiritual health for the body become converted to it?

A. Let him carefully consider St. Mark's Gospel and the Acts of the Apostles.

1. Realizing the importance given in those writings to the healing of the body, he will further observe:

a. That this certainly represents the mind of the early Church at its most vital period.

b. That it also represents the mind of Christ.

c. That we have reason to believe it represents the mind of the Spirit throughout the Christian ages.

2. If tempted to think the healing of the Gospel story a fabulous element, the enquirer may profitably try to reconstruct the character of Jesus without it, or to imagine the Church of those days minus the belief in the power of the spirit over the body.

B. The enquiring Christian may find help by:

1. Asking God for the open, seeking mind to which the Spirit comes.

2. Asking himself if he possess the belief in God as constant and eternal Creator, and, if so, whether he may not reasonably assume that man has some small share in His creative power.

3. Meditating on this reasoned faith concerning God's relation to physical health, and seeking to obtain intuitive vision of the truth by considering:

a. The incompatibility of God's beauty with disease.

b. God's faithfulness as Creator.

c. God's love as necessarily seeking the health of the beloved.

d. God's power as characteristically manifested in upbuilding.

CHAPTER XXIII

ADULT CONVERSION

How shall the Christian who has grown up without being familiar with the doctrine of spiritual strength for the body become converted to it?

A. He should carefully consider St. Mark's Gospel and the acts of the Apostles.

1. When he realizes the large proportion of space and interest those writings devote to the healing of the body, he may well go on to observe the following points:

a. The healing doctrine and practice there set forth we have seen certainly represent the mind of the Church at its most vital period. See the appendix to St. Mark's Gospel—Mark xvi. 9-20.

b. This fact, together with the direct evidence of St. Mark, goes to show that it was also the mind of Jesus.

c. Further, we have no reason to doubt that it represents the mind of the Spirit throughout the Christian ages. For the assumption that the Spirit's attention to physical health in the Apostolic age was temporary rests on the prior assumption that health and spiritual power over health are abnormal, and disease, and the impotence of the Spirit in the face of disease, normal. Whereas we have seen reason to believe that the reverse is the case, and that the power of spirit over body, as shown in the earliest New Testament records, is more normal than its impotence; and that health—moral,

mental and physical—is the normal condition for which man was made, to which he is adapted.

2. If tempted to think the healing of the Gospel story a fabulous element, the enquirer may profitably try to reconstruct the character of Jesus without it, or to imagine the Church of those days minus the belief in the sanctity of the body, or the belief in the Spirit's power over the body. He will then find that what is left when this element is eliminated is just the sort of religion that shows itself so feeble in the Church to-day—content with an acceptance of the merely mechanical view of physical nature unrelated to spiritual power. The Church's habit of explaining anything that appears to contradict this view as an arbitrary interference of Divine power with mechanical operations does not, perhaps, greatly enfeeble it, although it entirely repels the mere intellectuals; the real source of its feebleness is rather that it does not seek to relate spirit to matter, or God to His creation, in any intelligible way.

B. The Christian bent on this enquiry will find help in the following ways:

1. He should ask God for the open, seeking mind to which the Spirit comes.

"Belief has always received more recognition at the hands of the learned and cultured than has ever been accorded to faith. . . . In the thought of the present day there seems to be a newly-awakened and growing interest in the question of Faith. Whereas, in the past, many branches of learning scornfully regarded Faith as a relic of superstition, an illusion of the ignorantly and foolishly credulous,—there is now in all circles of intellectual thought and activity a very real movement towards Faith; not the Faith that is wholly mysterious and unintelligible, but that which rests on principles we can understand or at least explore. The coming change in man's views regard-

ing Faith is doubtless at this stage too subtle and vague and elementary to be generally perceived. Nevertheless, those who have waited for it, confident that it must come, can trace in these small beginnings the germ of what they look for. They hope to see, in the not far-distant future, the despised and decadent faculty of Faith revived and reinstated, established on immovable foundations and scientifically recognized as the most powerful and penetrating, the most illuminating and inspiring force with which human nature is endowed—a light without which the world gropes and stumbles on its way." *

2. He should ask himself if he believes in God as Creator; and if any attribute of the Divine nature can be temporary. If not, must we not regard God as always creating what we call the material or phenomenal world? Have religious teachers any justification for the assumption that the Divine creative Spirit is not always at work in the physical world? If not, must we not regard what we call good life as a manifestation of that spirit?

If all we know of the world is a revelation of law and order, must not we believe that law and order are the characteristics of the Creative Power? Health is order, disease disorder. Let the enquirer also reflect that the law of general uniformity in nature applies to personal will in the sense that the good character will produce good actions, beauty of character will produce beautiful works, etc.; therefore, if God be good, in the physical sphere He must be working for physical good, and in so far as man is godly he too will work with God for physical as well as spiritual good.

If man is made in God's image, must not the human spirit have a share, however small, of His creative power in the physical sphere? As with few exceptions men cannot consciously affect matter in a creative way, it would

* *Conquering Prayer*, by L. Swetenham, pp. 103-4.

seem that the human spirit, if creative, must be so in a way largely unconscious. That the spirit of man does unconsciously to some extent affect the growth, development, health and ill-health, of his own body is admitted by all; it is not unreasonable to maintain the hypothesis that we have in this an indication of some rudimentary creative power in the human spirit. Further, on this hypothesis, since it is a spiritual impossibility to give freedom and exercise compulsion toward the same man at the same time, God in giving men freedom must have been obliged to suffer great havoc in His creation, and especially in that part of it most affected by the spirits of erring and sinful men. On this hypothesis it would also seem reasonable to believe that as the human spirit becomes freely allied to God's spirit the creation of good physical conditions would naturally take place. It is a further reasonable supposition that this allied condition is what our Lord called ' faith.'

3. If he have this belief in God as constant and eternal Creator, he should form the habit of meditating upon it. It is at the basis of his faith in God's power to remake him, soul and body.

It is necessary to keep clearly in mind that faith is both a reasoned inference from spiritual facts and intuitive vision. This is clearly seen in our faith that the Divine Spirit can always enable a man to do right, i.e. conquer moral vices. This conviction that our moral failure is never due to God's lack of will or power to help is a reasonable inference from God's character and from the distinction between moral good and evil; it is also a vision, i.e. men of faith are so sure about it that they do not need to reason; it seems to them self-evident. Yet the facts of life do not support it, for moral failure is—or, at least, by the Church is assumed to be—universal. Religious men of good character often have notorious failings. One is worldly, one over-anxious, one sometimes subtle in his

dealing, one often angry, and so on. Yet, because they have the conviction that God is constantly re-creating man's moral character, and willing to re-create it wholly, they approach to moral health on the whole; in times of spiritual awakening they make great leaps towards it. In a similar way with vicious men who are converted; a few attain to glorious victory, but with the many there are frequent relapses. Yet, on the whole, religious men to-day are triumphing over drunkenness and other vices simply because they know that God is always a re-creative moral power.

Men must have this same reasoned faith concerning God's relation to physical good and evil, and seek by meditating on the following subjects to obtain also the intuitive vision of the truth. (In meditating it is important to remember that vision is one of the gifts of the Kingdom; in seeking it we are seeking what it is the Father's good pleasure to give.) Consider:

a. The incompatibility of God's beauty with disease.

b. God as Creator, faithful to provide for His creatures' escape from morbid conditions.

c. God's love as necessarily seeking the health of the beloved.

d. God's power as manifested in upbuilding rather than destruction.

God's love and power—*c* and *d*—are especially to be considered as shown in the mystery of life. Read how Brother Lawrence was led to love God by seeing a tree re-clothed by spring verdure; reflect on the wonderful wisdom of instinct as shown throughout the animal world; ponder the mystery of human consciousness—its close connection with the lower animals, and also its power to worship God, to be of conscious service to Him.

"The relation between God and man is one according to which God *enables* man to make it possible for God to do His mightiest works, whether in the heart or in external nature. But God only enables: He will not compel. So if man refuses to respond, God is hindered. This thought explains how Christ, in spite of His exalted view of God, is free to recognize that the growth of the Kingdom is dependent on human conditions (Mk. iv. 2-8). This fact was a mystery of the Kingdom (v. 11)—an idea so strange to the Jews, with their one-sided emphasis on the transcendence of God, that they had no eyes for anything but a suddenly arriving Kingdom. The same thought also cast a new light on our Lord's almost harsh condemnation of the idea that man may claim a reward for faithful service to God. How can there possibly be a right to reward when it is only by God Himself that man is enabled to serve Him? The whole sequence of thought in Lk. xvii. 5-10 is very suggestive. Did Christ really mean to discourage His disciples by an answer (v. 6) which might seem to them to imply that they did not possess even a grain of faith? Did He not rather intend to encourage them by saying that it did not matter very much if their faith was small, provided it was of the right kind; that they were thinking wrongly in supposing that much faith was needed to do great deeds, because it was not by faith itself, but by God in response to faith, that wonders were worked, and even a little faith of the right kind could set free the omnipotence of God?" (*Christ's Message of the Kingdom*, by Prof. Hogg, pp. 142-3.)

CHAPTER XXIV

LIFE AFTER CONVERSION

ANALYSIS

A. The adult convert finds his habits of mind and body change more slowly and with more difficulty than those of the child convert.

B. To break the power of such habits, the convinced soul must resolutely live according to his conviction, ceasing to make his bodily state an anxiety, casting the burden of it entirely upon God.

C. The soul will discover and explore the nature of the Kingdom, and therein find the inspiration of its vocation.

1. That Kingdom was conceived by the Hebrew people as an inference from the goodness and power of God.

2. Jesus preached it in phrases borrowed from the thought of His race, but with clearer insight into God's purpose and nature. He conceived no divorce between spiritual and material, and proclaimed the Kingdom as the complete satisfaction of all human aspiration in earthly conditions.

3. He preached God as the centre of this state, and His inspiration as guiding each member of it.

4. He conceived the Kingdom as, by the power of God, both imminent and immanent in this world.

5. While lack of human response might retard the full realization of the Kingdom, the individual Christian could realize it as freeing him from outward care as well as bestowing on him inward grace.

D. The individual soul will go on to discover how its own little world may be won for the Kingdom, and its own way of life utilized for the Kingdom. Following the example of Jesus, he will:

a. Strive to uplift the physical as well as moral environment.

b. Preach that souls and bodies can be born again together.

c. Perceive that only as he follows Christ can he bear His cross; otherwise he cannot count his troubles as 'the cross.'

CHAPTER XXIV

LIFE AFTER CONVERSION

A. The adult convert is not in the position of the child convert; his habits of mind and body change more slowly. He usually finds that thoughts embodying worry and fear and animosities have become mental vices. They must be eradicated exactly as we eradicate a moral vice, i.e. a vice in intention. This is done by substituting good for evil, i.e. suggestions of serenity and hope and gladness, together with humble and ceaseless acts of trust in the power of the Spirit. There may be relapses; there may be apparently slow progress; there may be at length only partial conquest; just as in cases of moral vice. But exactly in so far as the principle of supplanting evil thoughts by good and being thankfully receptive to the power of the Spirit is operative, inner health of the soul is obtained. If it is not attained perfectly it is not because of the reluctance of the Divine Spirit to give, nor is it the fault of surrounding circumstances; but the failure is due—as in moral vice—to the weakness of the individual soul.

B. To break the power of such habits the convinced soul must resolutely live according to his conviction. The bodily state must cease to be an anxiety; the trouble must be cast entirely upon God. The best characteristic of health is unconsciousness of the body. In health the body is in such harmony with the mind that, e.g., a man does not think of his legs, but of walking—of how and where he will go; but if his legs ache, or if he is lame, he remains conscious of his legs. This habit of thinking of

his legs can be cured before the pain or lameness is cured. Better and more interesting thoughts can be substituted for all unnecessary thoughts about the leg. When the defect of the leg must be thought of, it should be treated as an external fact would be treated, and not as an abiding part of the consciousness. When this is achieved a great victory has been won.

C. The soul will discover and explore the nature of the Kingdom as preached by our Lord, and therein find the inspiration of its vocation.

That Kingdom, as Jesus preached it, had several distinct marks.

1. It had been arrived at by the Hebrew nation as an inference from the goodness and omnipotence of the Creator of the world and the Hearer of prayer. The conception of the Kingdom first took shape in the intuitive vision of the great prophets, and it rose to a great height of sublimity. It involved the welfare of the whole human family on earth; each man, woman and child was not only to know God, but to be inspired by Him. There was in it no divorce between the spiritual and the material. Beauty and abundance were to characterize material conditions; and all that was deleterious, either in human institutions and governments or in the personal life, was to be cast down and destroyed. In the period before Jesus Christ the apocalyptic writers—men of less spiritual power than the great prophets—kept alive and popularized the great Vision, but in the process tarnished its highest beauty and vulgarized it by lowering the idea of the moral character of the Creator and filling the uncertainties of time and method with grotesque and magical detail.

2. The phrases popularized by these apocalyptic writers were necessarily made use of by Jesus, but, as Canon Streeter has pointed out, His human mind had naturally

much closer affinity with the mind of the great prophets than with the mind of their lesser followers; and with supreme power of intuition He made a surer and clearer inference from the good purpose of the Creator and the fatherly character of omnipotent Love. With Him also there was no divorce between the spiritual and the material; the soul of the Kingdom had a definite body of human social righteousness and material well-being; it was, indeed, the *summum bonum* conceived as a complete satisfaction of all human desire and as taking place in earthly conditions.

3. The government of this social state was to be theocentric; it was to be democratic in the sense that the Divine guiding was for each individual, such inspiration implying that every individual member would have a share in guiding of the community, and would be inspired to guide it, according to his measure, toward ever increasing unity and an ever higher good.

4. The transition from ordinary conditions to those of the Kingdom was to be brought about by the power of God. The Kingdom was both imminent and immanent in this world. The prayer that Jesus left, repeated by our clergy several times a day, bears witness to the surprising stress He laid on this; not merely in some other sphere, but " on earth " is God's will to be done, and in the happy conditions which characterize this reign of God it is to be done " as in heaven."

5. But lack of human response to the message of the Kingdom might retard the full realization of the Kingdom; such realization could only be when the whole world had accepted that faith and rule of conduct which is expressed as the following of Jesus Christ. If we examine the Gospels we shall see that, while this is plain, there is an aspect of the Kingdom which may be realized by the individual follower of Jesus in an evil world. Under ex-

isting conditions the individual could realize the Kingdom to the extent of being freed from all anxiety and care, of being filled with joy and peace and missionary power, of being inspired with the right word and right action in all emergencies, of being physically immune from poisons and infections—i.e. the Kingdom as realized by the individual in this present world was to be an outer manifestation as well as an inward grace. The cleansed and growing soul was no longer to live in the slum-dwelling of a diseased body; its actions were no longer to be controlled by the necessity of hoarding up for future needs. It was to start forth upon an inspired path, satisfied that its physical needs would meet with response from the world in so far as its personal dower of truth and love was shared with the world; it was to enter into a fellowship of such perfect love with mankind that all inward friction of temper would cease.

D. The individual soul will discover how its own little world may be won for the Kingdom, and how its own way of life, as limited by circumstances, may be utilized for the Kingdom.

1. We have already noted * that if we truly believe that God is the Creator or Cause of our physical universe, we are bound to believe that to be creating is one of His eternal attributes, and further, that man as made in God's image may be conceived as having some small share of creative power. It seems probable that all that is physically wrong in the world is the result of the unconscious working of the creative power of erring creatures endowed with some degree of freedom; it is fairly certain that our diseases are the result of this power; but we pay no tribute of reverence to the Creator of matter if we imagine that the remedy lies in trying to disregard, or get rid of, matter. There is much talk about the nobility of non-material or non-physical aspirations, which is shocking in the

* See preceding chapter.

mouths of those who believe the first clause of the Creed. If God, our Father, made earth as well as heaven, and is making "all things visible," it is no sign of His grace to ignore, or seek to be rid of our physical environment, still less to acquiesce in its degradation and imperfection.

2. If we would follow Christ in preaching the Kingdom, we must preach that souls and bodies can be born again together. A man is not asked by God to be filled habitually with joy and thanksgiving while he suffers from a sluggish digestion. Why? Because it is a physical and spiritual impossibility. The digestion responds to the habitual joy of the spirit and works well, or else joy fades from the soul. Any doctor will tell us this; it is only the religious who deny it and do not experience joy because they are so sure that they are bound by their present bodily conditions that they rise to neither great joy nor great health. They proceed to define as 'spiritual happiness' or 'joy' something that is not happiness, and thus make religion unreal.

3. Unless we are filled to overflowing with the belief that if men truly repent—i.e. turn from their own way of looking at things to God's way—God will show His power by bringing in the Kingdom, re-creating both mind and matter, soul and body, we are not following Christ. If we are not following Him, the troubles that come to us, whatever we may think, are *not* 'the cross.' If we would bear the cross, we must follow Him.*

* Cf. Chap. xxv. D.

CHAPTER XXV

THE BUNDLE OF LIFE

ANALYSIS

A. Humanity being one whole, as long as any are without God's salvation, the faith, and consequently the health of soul, mind and body, of none will be perfect.

B. The teaching of Jesus on this point:

1. He blames for faithlessness (*a*) His own generation; (*b*) the religious classes.

2. In His teaching of the Kingdom we see that it is only by the effort of individuals that the many rise, while it is only by the rise of the many that the individual can fully realize the fruit of his own faith.

3. While He upbraids the collective mind for lack of faith, He hopefully exhorts the individual to faith.

Thus He implies that a man's faith will be more or less conditioned by the faith of his generation.

C. In the time of Jesus it was the common belief that religious teachers could work miracles of healing. Note the contrast when the atmosphere of faith is absent:

a. In the case of St. Paul's difficulty when surrounded by unbelievers (2 Cor. ii. 12).

b. In the Church of Corinth, where ' many were sickly ' (1 Cor. xi. 30).

D. Some men are more susceptible than others to the mind of their generation. These, when faith is weak in the world, will forego something of the personal gains of their faith, but if steadfast they will do more than others to raise the common level.

E. The man of faith may thus find he is not free from disease. He must remember:

1. Prayer and faith can never be vain. His prayer is helping humanity.

2. The immortal life will realize his aspirations.

3. His persistent faith will bring him in this life spiritual vision and poise.

F. While the drag of a faithless community is thus real, it must be remembered that every Christian has the power to make faith's bold adventure and bid his body realize the health of God.

CHAPTER XXV

THE BUNDLE OF LIFE

A. Humanity being one large family, as long as any are without God's salvation, the faith, and consequently the health of soul, mind and body, of none will be perfect.

We see this very plainly in the moral sphere. Not only does a man's standard of moral worth depend very much on what he habitually sees the better people of his community do, but his power to rise to what he admires is usually not far above or far below that of the average person in his community. When a man becomes conscious of "a power not himself that makes for righteousness"—whatever his religion—he presses forward; he strains at the barriers erected by the sentiment of his community, but he has to reckon with them even though he may overleap them. He becomes in a greater or lesser degree a prophet or lawgiver or saint; but if we have sufficiently good evidence as to the character of his community we perceive that he is still bound in a thousand ways by the bonds of his fellows.

In a precisely similar way a man will be found to approximate to the level of his community in physical strength, in length of life, in the diseases to which he is prone or from which he is immune, in stature, etc. The normal man finds it easy to rise to the measure of faith exercised by his fellows, very difficult to transcend it far. It is apparently God's will that men should be thus dependent on their fellows, that in rising they should raise their world with them instead of being able to leave others

behind and attain the individual salvation of which the spiritually selfish dream.

Because of this dependence on, and limitation by, the corporate level, we have no conception as yet of a life on earth lived wholly in God's power and love, and therefore perfectly healthy, morally and physically.

B. The teaching of Jesus on this point is significant.

1. He blames for faithlessness: (*a*) His own generation: (*b*) the religious classes.

2. In His teaching of the Kingdom we see that it is only by the utmost effort of individuals that the many can rise; while it is only by the rise of the many that any individual can fully realize the fruit of his own faith.

3. While He upbraids the collective mind for lack of faith, He hopefully exhorts the individual to faith.

Thus His teaching implies that a man's faith, and the reward of his faith, will be more or less conditioned by the faith of his generation. With regard to the level of a man's knowledge and the content of his thought, this has become a truism; it is not so generally recognized with regard to the level of his faith.

C. In the time of Jesus it was the common belief in Palestine that religious teachers could work miracles of healing. It was not more difficult for the individual to rise to his faith than it is now for men to be patriotic at the time of a popular war, or to show self-abnegation when a great calamity makes unselfishness popular.

Note the contrast when the atmosphere of faith is absent.

a. St. Paul's difficulty when surrounded by unbelievers.*

b. The Church of Corinth, where "many were sickly." †

* 2 Cor. ii. 12. † 1 Cor. xi. 30.

D. Some men, even some of the most saintly, are more susceptible than others to the mind of their generation. These, in an age in which faith is at a low ebb, will forego something of the personal gains of their faith; but if steadfast they will do more than others to raise the common level, because their susceptibility breeds in them sympathy, and sympathy wins other minds.

E. The man with faith in God and the will to health, who lives in the service of the Kingdom, may still find that, owing to the drag of the community, he is not free from disease. He must not be discouraged. Three considerations will give him courage:

1. Prayer and faith can never be in vain. If his attitude is that of one who asks and seeks and knocks at heaven's door for the health and vitality of the Creative Spirit, a result is certainly being obtained all the time. His prayer is certainly helping to lift the terrible burden of physical disease from tortured humanity, for his every thought of confidence in the God of health is making it easier for other men to have like confidence.

2. If he does not attain bodily health in this world he must remember that in the immortal life there must be something that corresponds to the spiritual body conceived by St. Paul. His aspiration—if our Lord's promises to prayer have any validity—must be realized by himself beyond the grave in the realization of whatever is the equivalent there of God's gift of health.

3. His persistent faith will certainly in this world bring him spiritual vision and spiritual poise. One of the great and beautiful surprises that meet the workers in the Guild of Health is the way in which men and women who persistently bring their bodies to God for physical healing appear to get quite simply at the very heart of a noble and spiritual experience, a permanent uplifting in the things of the soul, and this even when physical health is only partially attained.

F. While it is necessary to write all this concerning the depressing effects of the bonds of a faithless community, it must never be forgotten for a moment that our Lord Jesus has shown the way, and gives to every Christian the power, to make faith's hilarious adventure, and to bid his body realize the health of God.

Nor is there any reason why this splendid adventure of faith should not be successful. The miracles that any form of confidence may work are now the commonplace of medical science.

"The consciousness of strength makes us stronger. The history of medicine is full of the marvellous effects of confidence. If we were to cite all the examples of hysterical women, nervous, melancholy, paralytic men, who, on the simple word of a physician, through faith in the efficacy of some remedy, have taken courage to recover, we should see that every day wonders and miracles worthy of the saints are performed. Neither may we say that it is all the effect of imagination, of fancy, because the modification of the circulation in the brain of one who resolutely determines to overcome a difficulty produces such an increase of energy in the nerve centres and in the tension of the muscles that we sometimes see deeds performed by the pusillanimous such as were never expected of them" (*Fear,* by Angelo Mosso, translated from the 5th Italian Edition, p. 276, Longmans & Co.).

We note in this passage that it is not the doctors, or the remedy in which confidence is placed, but the confidence itself, that brings physical salvation. So said Jesus, "Your faith has made you whole." The faith that God's will is health and that God's will is to be done on earth—in short, faith's vision of God—far transcends in power such confidence as is referred to by Angelo Mosso. We must also keep in mind that faith is the direct gift of God to be obtained by prayer.

Parts of this and the succeeding chapter are taken from the present writer's *Christus Futurus* and *The Practice of Christianity.*

CHAPTER XXVI

LOVE THE HEALER

ANALYSIS

A. Our Lord's conditions for effectual prayer are as follows:

1. The conscious aim must be the Kingdom, i.e. corporate well-being and well-doing in the power of God.

2. Conscious goodwill to all men, including the forgiveness of wrong-doers.

3. The sense of inspiration in common with other Christians, leading to

4. A deepened love to God and trust in Him.

B. These conditions are summed up in that attitude of goodwill we call 'love.' To attain love is to attain power in prayer, for it is to be at one with God; while to hate is to be separate from God and in a state of wearing mental strain and conflict.

C. Medical psychology confirms the all-importance of love as the motive force of a good life, for it proves that anger and fret in a good man and for a good cause are as weakening and as wearing as in a bad man and for a bad cause.

D. We must constantly look to God to empty us of hatred and fill us with the enthusiasm of love to God and man.

Christian experience proves this a powerful reality, though Christians have been slow to accept the gift. Instead of finding our cross in the inevitable hardships attending the preaching of the Kingdom, we have preferred to construct our own cross out of our invalidisms and our pharisaisms. Thus, instead of drawing men by love to the God-inspired life, we have antagonized them by opposing force to wrong-doing.

CHAPTER XXVI

LOVE THE HEALER

A. Our Lord frequently refers to the conditions under which men can pray effectually. They are as follows:

1. The conscious aim of him who prays is to be ' the Kingdom '—i.e. corporate well-being and well-doing in the power of God. " Our Father, let all men worship Thee in Thy true character; bring about Thy beneficent purpose for mankind on earth "—this, the opening of the ideal prayer, is the epitome of all His teaching concerning goodwill to God and man as the attitude of prayer.

2. There must be conscious goodwill to men, i.e. no sense of separation from any fellow-man. If such exist, it must be cancelled by forgiveness. Forgiveness of wrong is the crown and test of goodwill. When men love they forgive; when they do not forgive, their relation to the wrong-doer is less than love. " When ye stand praying, forgive, if ye have aught against any " (Mark xi. 25). Such forgiveness is only possible when we bear in mind that no concrete man is merely and only a wrong-doer, a sinner or wrong-doer being an abstraction, and by dwelling upon the efforts, virtues, sufferings or difficulties of the erring person, we can come to feel a glow of spontaneous sympathy for and attraction to him. But we must also seek forgiveness. In Matt. v. 23-24, it is said that if our brothers have aught against us we must go and make ourselves so lovable to them that they will forgive us. To seek reconciliation is to do far more than merely ask forgiveness. Some men ask, and are relieved when they do not receive; they think the

matter is off their conscience. But the condition is, " First be reconciled to your brother " ; i.e. thoroughly changed in relation to him.

3. There ought to be a sense of mental coalition with other Christians in intense desire and in the inspiration of the mind of Christ. Where there is love there is mutual agreement in desire. It is possible to go into a church at service time and know that the congregation are all contending against each other and against God in their desires; there is no atmosphere of prayer (Matt. xviii. 19-20). The Lord's Prayer is in the plural. Those who love each other unite in their desires.

4. In learning thus to love the brother whom he sees, love to God is deepened and becomes serene faith.

B. These conditions are all summed up in that condition of goodwill we call ' love ' when we use that word in its purest sense. To aim at love is to attain power in prayer, for it is to become at one with God. While this has long been a truism with the Church, its teaching has been occupied more often with God's hatred of evil—hence its impotence. The old fable of Æsop about the respective power of sun and wind shows that even the heathen world knew that indignation was weak and love strong.

1. To love is power with God and man.

2. To love is the equipoise of all the powers of a man in serene and benevolent energy.

3. To love is health of mind and body.

4. To hate is to be separated from God and estranged from man.

5. To hate is to be in a condition of perturbation and inner conflict.

6. Hatred tends to destroy the hater's mind and body.

C. Medical psychology corroborates the purest ethics concerning the all-importance for a good life of love to man and the love of goodness, which implies trust in some Force of goodness.

1. What we call ' righteous anger ' inhibits vital force as much as does unrighteous anger.

2. A good man's anger poisons the nerve centres as does a bad man's anger.

3. Fret in a good cause is as wearing as in a bad cause.

Just because we are in this world to be efficient, we ought not to spend time, attention and money upon the diseases of the body. To the end of efficiency we ought to cultivate goodwill—the spirit of charity—and we ought not to acquiesce in tempers and activities which are incompatible with physical health.

D. We must constantly turn to Him who has power by the finger of God to cast out the devil of ill-will or hatred from our hearts and fill them with the enthusiasm of love to God and man.

Some years ago, in a western town of America, there was a girl bedridden with many ailments, fretful, self-regarding and unlovely. The doctors had given up hope of curing her and her friends had given up hope of regaining amicable relations with her; when, lo! her former lover, who was supposed to have lost his life at sea, came home to marry her. The girl was immediately restored to health, to radiant happiness and to goodwill to all mankind. She lived thereafter a healthy, useful and kindly life. Now, no one disputes this story. Most doctors and clergy can match it with others, some even more remarkable. And must religious teachers and religious people strenuously demur to the idea that God can so kindle love for Himself and for humanity in the heart of an invalid as to work the

same wonderful cure ? In the annals of most live missionary movements there is evidence, if facts are properly interpreted, of just such reformation of mind and body wrought by the revelation of God to the peevish soul, and along with that revelation came the missionary enthusiasm which is His choicest gift.

If the Church preached this salvation Christendom would rise to it. The Church does not preach it—Why ?

We do not ask God for enough. We do not expect enough from Him. When He gives the love that reforms mind and body, we even seek some other explanation of the results. Now, the reason for this is plain; it is unfaithfulness to the Cross of Christ. That cross consists in the hardships men endure in seeking to reconcile the world to God by manifesting His will to love and save men. But we prefer to consider our invalidisms—which in comparison are soft jobs—' the cross.' We also include in ' the cross ' that ill-will which we generate in ourselves and others by what we call ' righteous anger,' which is chiefly pharisaism. We are thus untrue to the Cross of Christ. We will not seek from God the beauty and loveliness of soul which would enable us to forgive and be forgiven, and to draw bad men by love to the God-inspired life, rather than antagonize them by our anger and then have to fall back on compelling them by legal procedure to outward morality.

Thus we find that in the worship of the Eucharist the first condition is that the soul should come " in love and charity." Our whole social life, unfortunately, shows how largely we have lost the meaning of the word " love." We do well to consider in this connection St. Paul's word, before referred to, " For this cause many are weak and sickly among you and many die " (1 Cor. xi. 30).

CHAPTER XXVII

SUMMARY

Because God acts upon earth by the power of inward life, not by mechanical force, the common view of God's Providence which depicts it as an external, mechanical force is mistaken. The world groans under errors and wickedness and disease and consequent misery, because men have not assimilated the inward life that would save their souls and bodies.

Health of body means efficiency of body and mind. Moral health cannot be realized without health of brain and nerve. Progress of the race Godward implies mental wholeness, which again implies bodily health. The age-long superstition that disease of the body is good for the soul is found to depend (*a*) on the fallacy of noting a few positive instances of spiritual improvement during sickness and ignoring a hugely preponderating number of instances where no such improvement takes place; (*b*) on the false idea that goodness largely consists in abstention from the things which the sick cannot do; (*c*) on the refusal of well-intentioned men to give time for reflection on eternal things when they are in health.

The miseries of men arise, not from the desire of God to afflict them, but from their own refusal to assimilate and disseminate the inward life of God that would re-create the soul and body of the individual and the mind of society, and would bring about on earth the Kingdom preached by our Lord.

The prevalent belief that spiritual health cannot impart health to the body is bound up with an unspiritual view of the physical universe. The man who believes that the spirit has power to heal and invigorate the body, believes all matter to be pervaded and informed by spirit, to be the expression of spirit. But in our teaching, how often the word ' spiritual ' is used as the antithesis of ' matter.' What is spiritual is held to be non-material, and the term ' purely spiritual ' is exchangeable with the term ' merely spiritual.' The term ' merely spiritual ' produces a shudder in the reflective mind, nevertheless it represents a misconception that is fed by very much second-rate religious writing and preaching, and that has wrought havoc in Christendom. What is merely spiritual is unreal; it is an abstraction of the mind which cannot even be depicted by the imagination. When this abstraction is confused with, and supposed to characterize, all that we believe to be Divine, all that we hold to be immortal, all that we identify as highest and best in character, these all become more or less unreal too. The unreal becomes repulsive to men in proportion to their vital love of truth. Where, to-day, are the great seekers for truth in physical science, in sociology, in art? Are they consciously identified with the Church of Christ?

If we look back in history and ask to what phase of human life, to what effort of our forerunners, we are most indebted, many of us would agree that it is to the venture of faith of the ancient Hebrews that we owe our best possessions to-day. I say this with no subservience to the mistaken piety which would teach us to consider as sacred the natural evil passions which the Hebrews read into their religion. I am speaking of the splendid enterprise of faith with which the Hebrews asserted that God would make good this faulty world, that God, because He is God, must have created all things good and must cancel the world's sin and suffering and fulfil His original purpose.

When the great Hebrew prophets counted on the time that the earth should be "filled with the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9), they looked for a new earth; they worshipped God as Creator of earth; they believed His purpose in the earthly creation to be something better than the mixture of good and evil that they could see. This belief was an inference from their faith in God's goodness and His love for them. They had no experience to confirm it, for their faith did not make its best progress in their brief eras of material prosperity. It was while they were trampled upon by other nations—torn and distressed, or while pestilence, plague and famine swept their land—that they added always some new thought to the splendid structure of their national faith, until the best souls among them had assured themselves of a world-salvation that embraced both the spiritual and material creation as they knew it. Other nations came more easily by the hope of an immortal life for noble souls, leaving the wicked world to swing on its blank and permanent way to destruction; other nations in their prosperous and successful hours came easily to the hope of world empire as won and vindicated by the sword; but the Jew, in his highest hour, argued that God must love His people, must Himself champion His creation. If earth was to be destroyed it was at once to be re-created. The dead were to rise again in their bodies. God could not be God without planning and bringing to pass by His own power a perfect salvation for body and soul in which all nations should rejoice.

These spiritual forefathers of ours were not men who conceived of religion as "merely" spiritual. The Hebrew looked with both eyes, saw heaven and earth together, held to heaven with the one hand, to earth with the other; therefore, not to the Hindus or to the Greeks, but to the Hebrews was the Christ born.

Thus the splendour of Hebrew faith lay in the fact that, based upon an instinctive argument as to the nature of Divine love and of human good, it was conceived and held by pure courage and enterprise of spirit in the face of all evidence to the contrary.

As far as we can judge from the Gospels and the Acts of the Apostles, our Lord endorsed and built upon this faith of which He was Himself, humanly speaking, the product and the flower. He did this, we believe, not by taking over in servile repetition the imaginative details in which His forerunners had clothed their belief, but by building His own system of faith and ethics upon the same argument with a clearer and nobler conception of the love of God and all that God, being Love, must do. How wholly He believed that God's will must be done upon earth we can see from His cry upon the Cross, for when His physical powers were failing Him He felt that God also had in some way failed. It is thus evident that He had never built, as did the ascetics around Him, upon attaining spiritual powers by the loss of the earthly, nor thought that the sacrifice of the body to torture would bring Him nearer to God. That cry would not have come from a mind with habits of ascetical thought.

But later, in compromise with the world, the Church lost the roundness and entirety of the Christian faith. The pressure of outer asceticism bore upon the Church on all sides. The ascetics were often the finest characters of the outer world. They naturally had influence both as critics and as converts; and thus the Church soon came to make her venture of faith only for ' spiritual good.'

Later, with the belief in evolution came also belief in a mechanical, merely physical salvation, a reaction against the idea that a merely spiritual salvation was to be sought; now we have arrived at a time in the world's history when the believers in a mechanical and automatic progress in

human evolution are somewhat disillusioned, and those who believe in the Christian conception of human progress—that is, progress dependent upon the faith and effort of Christians—are driven to believe either that faith and effort have been sadly lacking in Christendom or that some element of falsehood or one-sidedness has perverted the good that might have accrued to the world from twenty centuries of Christianity.

Many of us believe that we must base our faith more firmly and simply upon the love of the Creator for creation. We must ask ourselves if the power of the Spirit—if we acknowledged that power—could not build up for us a more perfect earthly life and a new civilization. In this belief we find we attain to a realization of the spiritual nature of our whole life which cannot be attained if we think of God as over against nature. In the past we have been taught to think of God's power chiefly as something that can smash and destroy. But to destroy is child's play; to inform the life which alone can build up and make glorious from within is power, is creative power.

We believe that if the world is to be saved we must all make our venture of faith in this Divine power to heal and reinforce our individual lives, soul and body, from within, to heal and reinforce the life of each wounded nation spiritually and materially, to heal and reinforce the torn and divided life of humanity. And one of the best ways in which we can each of us begin very simply and quietly to make this venture of faith is to believe that God is able and willing always to build up, not only the moral, but the physical health of each of us if we can really place our trust in His informing love and so co-operate with a law that is at once divine and natural.

To sum up in a word what this book has been trying to elaborate, we may say that religion, if it is to be effective, must afford salvation for the body as well as the soul.

Among all the religions that are to-day powerful with men, Christianity alone, with the history of its Divine Founder as The Great Physician, with its doctrine of its inward re-creating life and sight, offers salvation for the complete life of the individual and community. Whoever believes this begins to realize that this little individual life is allied with all that is beautiful in nature and art, all that is true in science, all that is sound in human society. For him, spirit and matter, intellect and instinct, religion, and science, all become aspects of one life that can be lived for good or evil, but can only be good in so far as it pushes forward with purpose toward the moral and physical well-being of the world.

But because this is true of Christianity rightly understood, it is not therefore a pious aspiration of Christians alone, nor a discovery of Christian modern thought. In the highest epoch of ancient Egyptian civilization we have clear evidence that religion and an advanced medical science were one. And so in the best period of Greece. In the *New Statesman* of May 19, 1923, there is an article by that well known physiologist who writes under the name of "Lens." He describes the practice of Hippocrates in the great Health Temple of Cos. There, 400 years before Christ, where the splendours of natural beauty and the healing influences of sun and air and water were utilized for healing, religious practice and moral elevation were thought necessary to the treatment of the sick. I quote: "We learn that an effective form of religion was involved in medical practice at that time—with its prestige, its sanctions, its influence on conduct, the conscious and subconscious minds of the patients; and of the physicians, let us add, lest we forget a most important factor."

He goes on to describe the great beauty of the surroundings and what we might call the inspired common sense of the treatment. He quotes Dr. Richard Caton, who in an address at the Royal Institute in London, said,

"Under the guidance of Hippocrates, medicine probably arose as a helpful instrumentality based on foundations scientific and practical and in a nobler form than the world had ever seen, for the relief of the sufferings of mankind."

To this Lens adds, "The Greeks of that age have never been equalled in body or in mind by any subsequent peoples in nearly two and a half millennia. . . . The truth is that, like all civilizations before us, ours has run off the rails. With all our getting we have not got understanding. Our getting includes modern medical science, bacteriology and chemo-therapeutics of which Hippocrates never dreamed. These things are precious. He would be a fool who denies it! . . . If my teaching here is "Back to Hippocrates" I do not mean that we are to abandon carbolic acid and chloroform and thyroid substance, salvarsan and diphtheria antitoxin and Bayer 205 and insulin. But I do mean that while we have gained greatly we have lost greatly in practice, in precept and in principle, and that the medicine of the future will be, as the father of medicine would have had it, a practical religion of life, with Health Temples for the body and the soul, wherein the true priest and the true physician will serve as one."

Here then we have the most ancient and the most modern science uniting to insist that true religion must include salvation for the body and mind. But we must not forget that in the past and probably for hundreds of years to come, medical science, excellent only at its best, must be thought of not as available for humanity at large but the fortunate few. But the masses of the poor in the East, among the backward races, and in the slums of the western world have a tainted heredity and live in unwholesome environment. The needed change cannot be wrought by a science coming from the upper classes externally applied. But if, according to the teaching of Christ, these myriads of tainted lives should be inspired by a religious idea and hope of health—health to be used for altruistic purposes—

there can be no question that a great movement toward physical and moral well-being would take place. The teaching of Jesus Christ, pointing by precept and example to faith in the God of Health and hope and fellowship, tapped, as it were, a deeper spring of life than science can reach. He sought to enlist the most fundamental instincts of the subconscious mind in the battle for moral and physical health. How far science is needed to supplement the suggestion and inspiration of faith we cannot yet know. We do know how helpless medical science is against an unhealthy religious faith; and we know also that a religious faith in health as a grace of God can of itself restore men to health and cause them to purify their lives and their environment.

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